

NEXT WEEK, SEPTEMBER 16,—“THE PITTSBURG NUMBER”

THE CHRISTIAN CENTURY

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CONTENTS THIS WEEK

Editorial: On Talking Religion

“Japan,” Is the Subject of the Study by Alva W. Taylor, in
“Trend of Events”

Final Letters from Z. T. Sweeney and Professor Herbert L.
Willett in Closing Their Correspondence on Miracles

Professor Gates Discusses the Disciples in Their Relation to
Other Religious Bodies

More of the Conditions Confronting the Chicago Missions,
Described by Orvis F. Jordan

A Report of the Illinois Christian Missionary Convention Held
in Eureka Last Week

In the Department of Religious Education Harry Foster Burns
Discusses “The Primary Purpose of the Sunday-school”

Three Pages of Our Serial: “The Finding of Camilla”

Important Features For Next Week

“THE PITTSBURG NUMBER”: ABOUT THE CITY, THE CHURCHES, AND THE CONVENTION.

“THE LIBERAL MINISTER IN THE CONSERVATIVE CHURCH.”—JOHN RAY EWERS.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

On Talking Religion

The Pastor's Delicate Problem When Out of the Pulpit

While we are restoring pristine Christianity we would do well to bring back the early art of talking religion.

Primitive Christianity was a religion of talk.

The new experience Christ gave men was bound to show itself in every form of expression. And since words are the most immediate channels for expressing the inner life we will not be surprised if such a dynamic as our Christianity makes the utmost use of speech.

And from the beginning it has been so. The most characteristic phenomenon on the day the church was born was the gift of tongues. The Christianity of those early disciples was a talking religion. When they were persecuted they went everywhere preaching the word.

Nobody understood that a certain "order" of men were to do all the talking. Everybody had a story to tell, an evangel to proclaim, the good news of salvation to pass on to his neighbor.

Probably the weakness and conventionality of modern religious life is nowhere more clearly exposed than in the conspicuous absence of religion from the conversation of Christian people.

Religion has gotten itself stiffened into a technique whose vocabulary may be spoken intelligently only by an especially equipped profession. The average church-member assumes that his pew rent or his offering goes to pay a man to do his religious talking for him.

And this man who is paid by the church to talk for it as well as to it finds himself shut up virtually to the public exercise of this function. One of the most disheartening experiences of the pastor is the discovery that in visiting a home if he undertakes to talk religion he finds himself talking a monologue.

Oftimes he girds himself for the afternoon of pastoral visitation with the determination that these few hours of face to face opportunity shall bring forth some spiritual gain to his parishioners and to himself. He is impressed with the barrenness and triviality of most of his "pastoral work." In a hundred calls he has done little more than exchange courtesies. His parishioners would be offended if he did not show them some attention. Casual attendants at his church might be made to feel more at home and perhaps induced to join the church through a social call from the minister. And the trifling character of this kind of "work" seems below his dignity as a minister of Christ.

So today he will speak to men and women the words of eternal life. He will exercise his true function as a guide and helper of the souls of his people. He will find out what their inner problems are, what their doubts and temptations are, what perplexities they are having about God since grave trouble befell the household. Perhaps some perplexing passage of scripture they have been reading he can explain, and use it as the point of departure for opening up a higher view of life. Perhaps some newspaper sensation about a noted preacher's doctrine or a university professor's strange view of the Bible, or a new book that has been much discussed—a hundred texts and pretexts he is able to anticipate as the basis of helpful conversation.

But his heart is sore as he returns home. He seemed unable to stimulate a conversation on religion. He could talk pleasantries. His wit and social cleverness were enjoyed greatly—probably more than they merited, due, likely, to the fact that he was a clergyman and therefore not expected to be either funny or graceful. He could awaken interest in the organizations of the church—the Ladies' Aid, the new Men's Club, the Young People's Society, the gymnasium they were just instituting or the social that was to come off next week. At one home he undertook to help the deacons out by securing a pledge for the support of the church, and was gratified at the readiness of response his suggestion brought. But in each instance that he attempted to carry the conversation over from the mechanism of religion into the field of religion itself, he was left to carry it alone. The parishioner stared blankly at him. His talk sounded to his own ears like a declamation. He knew that this was no time to preach so he desisted, and asked how the baby

was getting on with its teeth.

No doubt there is more than one reason why the pastor finds us dumb on the big matters of religion. But two reasons are fundamental to all the rest.

First of these is our probable lack of a genuine religious consciousness.

Many of us come into the church without the exercise of our religious intelligence in any but a formal fashion. Social ties drew us, or family tradition or clerical flattery, or social respectability actuated us, or revival excitement overwhelmed us.

Whatever was the psychology of our act, with many of us, no doubt, it was hardly the clear perception of spiritual truth that moved us. Social imitation likely played a larger part than individual perception.

Naturally, therefore, our minds would be barren of religious ideas. With large numbers of us there would not be sufficient religious intelligence to so much as ask a question, to say nothing of nurturing a persistent but healthy doubt.

Another reason for the failure of his parishioners to talk religion with their pastor is that he probably had not learned that delicate art of talking religion in terms of life; he probably talked in the vocabulary of his profession.

In reacting from the superficial social character of the present-day pastoral call the minister need not go, all the way back to the old-time custom of holding a sort of miniature church service in the parlor. His conversation should be a conversation, not a sermon. And if he will patiently go about among his ever so unresponsive people, forgetting his text-book problems and facing their life-problems earnestly, and talking about them in concrete terms, he will find that in the course of years there will grow up a religious intelligence among them that will make religious talk the chief joy of their intercourse together.

Here as everywhere Christ is our preceptor. He was the ideal pastor. In untechnical phrase he cultivated the spiritual perception of his little flock. He not only solved their problems, but made problems for them. He brought them not only faith, but doubt that lead to deeper faith.

It is hard for those who know Christ best to think of him as a preacher. There was no "swing" in his eloquence. You would hardly call him eloquent at all. He was the quiet friend and teacher of those the Father had given him.

His teaching was mainly in conversation. No doubt much of the conversation has been lost to us—the circumstantial elements, the human setting for the glistening gem of truth that has survived. No doubt there were many words concerning the passing values of this life as well as those concerning the abiding value of the eternal life.

It is not likely that Jesus talked religion all the time and nothing but religion. He entered fully into human life. But He approached every subject "under the aspect of eternity." His conversation always illuminated the life that is life indeed.

By the Master's method the pastor of today may open to his people's souls a world of interests and values of which they now do not dream. By quickening their perceptions of life he will change their speech. Citizens of heaven, they will speak in heaven's vocabulary.

And all their common speech will take on new purity and sweetness because they have learned to speak the words of religion.

Let us lay hold of the happiness of today. Do we not go through life blindly, thinking that some fair tomorrow will bring us the gift we miss today? Poor mortal, when thinkest thou then to be happy? Tomorrow? What is tomorrow? How is it different from today? Is it not but another today? Know thou my heart, if thou art not happy today, thou shalt never be happy! Today it is given thee to be patient, to be unselfish, to be purposeful, to be strong, eager, and to work mightily!—Anna Robertson Brown.

The Trend of Events

By Alva W. Taylor

"ULCERS UPON THE BODY POLITIC"

Thos. Jefferson is quoted as saying with prophetic warning that "the cities of our country may prove to be ulcers upon the body politic." De Tocqueville believed that the final test of our democracy would come in our cities and he did not reckon with the vast foreign populations that greatly enhance the probabilities of his judgment being well taken. Bryce sees democracy still in the crucible in our municipal government, though he does not think at all that it is threatened. The final result will doubtless be a modification of our methods of applying democratic government to the municipalities by a wise discrimination between the manner of selecting the administrative and legislative agents of municipal government or by treating the city more as a business corporation and less as a government. The new way is to govern through a small body of men with direct responsibility to the people and as nearly as possible a non-partizan election while the old goes to its extremity in a double legislative body and a large number of petty elective officials.

The corruption in our cities justifies the citing of such a prophecy as that in Jefferson's warning. If De Tocqueville's judgment is applied to the problem today it may be well called significant. But it will not only try our democracy, it will prove it. Municipal corruption and the city political machines are awakening the whole land to the danger points in democracy and we are hastening to correct faulty methods and be warned by our mistakes. The result will be a strengthening of our democratic form of government. It is one of the undulations in the gradual ascent of democracy by the use of republican forms.

If the city should become the "ulcer on the body politic"—or perhaps we had as well acknowledge that politically it is just that—we have great need of a cure; for the city will soon outnumber the country. If democracy fails in the city American government will be tried indeed, for the corrupt city will soon be able to rule states by sheer majorities in legislatures; and the nation by electing a majority of congress. In the first century of our national history the population of the nation multiplied twelve times, while that of the cities multiplied eighty-six times. In 1800 the cities furnished 4 per cent of the population. In 1840 it had arisen to 8 per cent, in 1870 to 20 per cent, and is now about 35 per cent. It is thus easy to compute that by the time we celebrate our one hundred and fiftieth anniversary one-half our population will be urban.

All this might be true and yet not create so great a problem in democratic polity were all these city dwellers Anglo-Saxon. But in the past seven years 10,000,000 foreigners have come into the country and 90 per cent of them have crowded into the cities. They know little of self government and are the pawns of the briber. Cities like Chicago and New York are from 80 to 90 per cent foreign born, or of foreign born parents. Here is some significant statistics for one ward of one of them—one church for every 290 voters, one bakery for every 127, one grocery to every 62, one saloon to every 7 1-2 voters. And the saloon is not American.

THE COST OF MUNICIPAL HOUSEKEEPING

New York City has a debt of \$672,000,000. It amounts to \$156 for each man, woman, and child of its population. A part of this is bonded indebtedness for such municipal activities as the dock management, and should be discounted, from the fact that it represents utilities that will pay their own way and not be chargeable to taxes. The annual cost of governing the city is about \$39 per capita each year. That of Chicago and Philadelphia is about \$31 each. Paris expends \$21 and London but \$17 per capita.

General Bingham, Ex-Police Commissioner of New York, says he could have made \$600,000 annually had he been willing to take the graft offered him. He charges that \$100,000,000 in graft and blackmail changes hands in the metropolis every year. A recent investigation of the cost of public works revealed awful waste and dishonesty in the contract system and in the direct municipal activities in matters of public building. London's municipal activities are much more vast, but in London there is no Tammany. A seat in the council there is a compliment to honesty and public spirit, while in New York a man who can be elected to the council is

under suspicion because of the character that body has borne so long, and one amply justified by the results in city administration.

Chicago is promised a searching investigation of graft at the hands of the State's Attorney, John E. W. Wayman. That it exists no reputable citizen of Chicago doubts. Mr. Wayman can make himself of great service if he will fight, like a Folk or Heney, until all is laid bare. Chicago is accorded the right to float \$16,000,000 in bonds for municipal improvements. The exposure is all the more needed on this account.

CRIME IN THE GREAT CITIES

The foreign born and their children of the first generation produce almost twice as large a percentage of criminals as do the native Americans. Singular to note the increase in criminals, however, is not among the foreign born, but among those of foreign parentage. It is doubtless due to the fact that the foreign born are under the restraints of their old country habit of regard for law; while the first generation are reared with the morale of old country life of the lower class and then are without the restraint of old country law in the new land. Another factor that cannot be weighed is the fact that most of the old country people that come to America are reared in the country, while their children are born in our cities and thus under the influence of city immorality. But whatever the causes, the fact remains that the city produces the criminal classes most largely and that the growing population of the city does not promise well for public safety. Our crime is increasing three times as fast as our population.

Nor can we boast that our methods of dealing with the petty criminal and first offender are calculated to stay the fearful increase of crime. Of 8,000 sent to the House of Correction in Chicago in a given time, 4,000 could not pay a \$5 fine and 1,174 could not pay \$1. Of the 8,000, one-half had been committed before from one to two hundred times. Well may Judge Cleland ask what sense our law displays when it sends for the two-hundredth time some habitual criminal that 199 terms in the House of Correction had not cured. The Judge found that, while one-half of those sent go back again, he could keep 90 per cent from being sent both the first and second time by his parole system.

HOW THE SUNDAY-SCHOOLS PROSPER

The Sunday-school has never received so much intelligent attention as today. There have been eras of enthusiasm for numbers and systems that unified the schools of all denominations and of all the world, but the interest today is a deep desire to make them more effective as teachers of the Bible and more adept as training schools for social service in the church. To this end the attention of the leaders and the teachers of the teachers is being focused upon methods of teaching and a better understanding of the nature of the child. When we have but one short half-hour once each week to teach the Scriptures, we need efficiency in instruction. All this does not have great interest for those to whom religious activity means a wave of enthusiasm only and that kind of enthusiasm which counts numbers only. There may be an enthusiasm that is not of the wave order, a deep glowing enthusiasm, one that would reckon the final total of good as a thing of two dimensions, quantity multiplied by quality.

The Teacher Training crusades have had the right of way the past two or three years. They have done great good, but they have not been so much teacher-training as popular training in elemental Bible facts. When the part of the study relating to pedagogy was taken up the classes generally melted away. This must of necessity have been so for those who can become teachers are a select number and no church could expect to find scores and hundreds who could be trained in that art. Teacher Training needs the deep enthusiasm, not the wide wave that must of necessity imply superficiality.

TEMPERANCE NOTES

The temperance movement is growing in Germany. The Societies now have 90,000 members. They had 35,000 six years ago.

The liquor dealers propose to make a test of Gary, Ind. Gary promises to be one of the largest industrial centers and it has started by banishing the saloons. It is reported that certain merchants are drumming trade by offering a free drink with each dollar purchase of goods and that agents are circulating among the men to induce a large number to leave because of their thirsty condition. In Illinois to give away a drink is equivalent to selling it.

The railroad companies are instructing their agents regarding the new interstate law regulating shipments of liquor. It has been common for mail order liquor firms to express or freight packages without label to some fictitious names in "dry" territory and have the agent delivered the same C. O. D. to any one signing for it. Under the new law the contents and size of the package must be plainly marked on the outside, and any one delivering such a package to other than the consignee whose name appears on the package, is liable to a fine of \$5,000 and imprisonment for two years. Meanwhile the crusade before congress for complete protection for "dry" territory will go on.

The Seattle Fair is absolutely "dry." It is not failing either artistically or financially. The average attendance thus far has been above 25,000 per day.

The closer the matter is investigated the more deadly does the indictment of insanity hang about the neck of the liquor traffic. Dr. Gregory, of the Bellevue Insane Hospital of New York, testifies out of eight years experience and the treatment of 30,000 cases that if the saloon was driven out of business half the insanity would be prevented. To his analysis of his patients he has added an investigation of "dry" territory as the source of insanity. Thus his judgment.

Twenty-one counties in South Carolina, the residue that maintain the Dispensary System, voted on the same day in August on the question of "dry" or county dispensary. Fifteen of the twenty-one joined the remainder of the state in favor of complete prohibition. The six remaining will not long defeat total state prohibition.

Out in Washington they are in the first days of the elections under the new town and city local option law. The liquor men sought to

start a wave their way and circulated the petitions for the first three elections on the first day on which voting could be had. All three went against them. Others are on the way.

Alabama shows no signs of a receding wave. The most drastic prohibitory law that ever graced a statute book has been enacted to enforce the state wide prohibition law. It provides that soft drink establishments shall keep no intoxicants in their places for any purpose, that clubs shall abolish "lockers," that an internal revenue license is prima facie evidence of guilt, that any frequenting place of numbers of men may be raided upon suspicion, that all "wet" goods found must be destroyed, that no car containing liquor shall be left on a track in the state, that the word saloon must not be used, that corporations asking charters shall promise to conduct no traffic in liquor and shall have their charters annulled if they do, that officers failing to do their duty shall be summarily dealt with, and that any stuff having the taste, odor or color of intoxicants shall be construed as liquor. Alabama is not merely throwing a "sop" to the "fanatics."

Under normal increase there would have been 300,000,000 gallons more of liquor sold the past two years than the two years preceding. Instead, there was a decrease of 90,000,000. The difference is 390,000,000 gallons. The difference amounts to 2,000,000,000 drinks of whiskey plus 5,600,000,000 drinks of beer. It means a difference of \$465,000,000 over the bar.

Harper's Weekly, the special pet of all the Bourbons, whether of capitalism, democracy, or whiskey, acknowledges that prohibition must do some prohibiting, because there has been a decrease of \$8,000,000 in internal revenue receipts.

Editorial

IT IS with sincere pleasure that we note the publication in the *Christian Standard* of September 4, of the correspondence between Z. T. Sweeney and Professor Willett on the subject of miracle. The material runs to eleven pages, and is one of the most interesting features that has appeared in that journal for many months. It will enable readers of the paper to review the subject as it has appeared in the pages of the *Christian Century*. If the recent subscribers to this paper wish to have the earlier portions of the discussion, which is concluded in our present issue, they can secure it by sending to the *Christian Standard*, Cincinnati, for a copy of that paper. In one feature alone is the *Standard* correspondence disappointing. It omits Professor Willett's reply to Bro. Sweeney's last letter, the reply which we announced in our issue of September 2, and print in our "Biblical Problems" department today. In what manner Bro. Sweeney could have gained his own consent to forward the correspondence to the *Standard*, including his last article to which no reply had yet appeared, we do not quite understand. If he was impatient for its appearance, or wished to assume that his letter was unanswerable, a line to this office would have secured him information regarding the causes of Professor Willett's delay. We assume that both Bro. Sweeney and the editor of the *Christian Standard* will wish to print the complete correspondence at once.

WHAT is the matter with the churches? This question has been put to a number of the leading church men of America by Theodore Dreiser, editor of the *Delineator*. Their replies published in the October number of that magazine are suggestive reading. Cardinal Gibbons declares that the American people are at heart a religious people; but admits decreased attendance upon church services. He believes the remedy "will be found by giving to the people in the churches something of God, some spiritual gift, some good which it would be impossible for them to get elsewhere. Let the minister of God speak as one having authority, and our religiously inclined people will throng the temples of Divine worship."

Dr. Charles H. Parkhurst calls attention to decreasing interest in doctrinal formulas and increasing interest in life, and concludes: "While, then, it is not to be denied that the Christian Church is the most powerful organization anywhere for the uplift of the race, its power would be tremendously enhanced if church members would realize that church privileges are mated with church obligations, and if they would not allow the Church to be considered so close a corporation as to exclude those who ought properly to be in it, but

who are at present kept out by barriers of misapprehension and tradition."

Especially suggestive are the words of Dr. Emil G. Hirsch, Chicago: "The truth is, the function which the pulpit might fill in these days is largely preempted by the sociologist, the social engineer. Settlements and similar institutions devoted to the betterment of social conditions and the bridging of the chasm between the masses and the classes have usurped the place erstwhile held by the Church."

"Would the Church reclaim its lost ground, it must adapt itself to the prevailing sociological obsession and act as the go-between for the separated components of society. To the men of means it must bring home the feelings and views of the less favored. To those upon whom the burden of the social conditions is heavier and heaviest, it must bring the message of fraternity. The Church must democratize itself. The distinction between the clergy and the laity must be minimized. The clergy shall grow to be a body of trained experts, not in archeology and old languages, but in philanthropy, using this oft-abused term in the larger connotation, as embracing whatever affects the life of man in its individual and socialized relations."

"Theology must be replaced by ethics, dogma by deed, the ancient books by the inspiration of the living realities, and all this lit up by the passion of human love and the consciousness of man's inherent nobility and the sublimity of high ethical ideals toward which humanity is progressing with sure foot, coming nearer and nearer, perfect justice and all-sanctifying righteousness. The church of good-will will, in measure as it finds its vocabulary, regain what influence in other ways the Church wielded over men. It will be both teacher and mediator, the prophet of better days to come and the inspirer of nobler lives and deeper love among men."

Whatever may be our answer to the question; all will admit the general feeling that something is wrong. The church does not feel quite at home in our modern world. She stands hesitant before the problems which confront her. This hesitancy and uncertain does not open purse strings nor inspire great deeds. This condition more than any other is turning the best young men from the ministry. What shall be done? Many reply "nothing," and by them the church is given up for dead. But the man with larger horizon knows that all this restlessness simply means that the church has come upon a time that demands readjustment. To make this readjustment is the inspiring task confronting the American church.

Biblical Problems

By Professor Willett

Z. T. Sweeney Concludes His Correspondence on Miracles

Text: "When the soundness of any christian teacher is challenged, it is not only his privilege, but his duty, to make himself understood."—H. L. Willett in his Confession.

Dear Brother Willett: It was upon the above quotation that I have been largely relying in my efforts to induce you to make a clear statement of your belief about miracles and harmonize that belief with the Bible. But I am beginning to learn that "you can lead a horse to water, but you can't make him drink." It has been comparatively easy to induce you to state your position, but I find it utterly impossible to induce you to harmonize that proposition with the word of God. When you retained my manuscript from the twelfth day of April till the third day of June before publishing it, I had reason to expect you to give it a thorough review. But your readers, as well as myself, can all clearly see that you made no attempt to answer me, and I can take a hint. I can read very clearly between the lines that you think this correspondence has been carried far enough. I have no disposition to criticize you in this. The Century is your paper and you must study the wishes and welfare of its readers. I thank you for the courtesy with which you have treated me, and I desire to say that our correspondence has not been clouded by a single ill-feeling on my part. I only desire sufficient space to present some conclusions, which I have drawn, and I think drawn legitimately, from the positions you have taken in our correspondence. In order that our readers may perceive the fairness of my conclusions, I will re-state the positions you have taken.

First: "The apparent chasm which separates miracles from the uniform course of human events, under the reign of law, must be bridged or it will be a fatal hindrance to the acceptance of miracles."

Second: "The redemptive facts in Jesus' life are independent of miracle."

Third: "Miracles are the normal activities of a human life at its highest and best."

Fourth: "The resurrection of Jesus was the ripe fruit of the life he lived."

Fifth: "There is no intervention of a supernatural power in the realm of natural law."

Sixth: "Jesus was not a messenger sent from heaven, bearing its supernatural character and delivering a special message direct from the Father."

Seventh: "God, in dealing with us, is limited to the laws by which this universe is being governed."

I have stated everyone of these positions as briefly as possible, and yet as fairly as I know how to do it. I have no disposition in this article to controvert one of these positions; but I wish to show the consequences of acknowledging them. It is not fair to hold any man responsible for the consequences of his teaching, but it is fair to hold his teaching responsible for the consequences. There are certain things that follow the acceptance of the above views as naturally and legitimately as the stream flows from the fountain.

1. *Your positions eliminate all idea of the special personal providence of God from Christianity.* Many of your readers have doubtless taken comfort from the fact that they were children of providence. They have said, "There is a divinity which shapes our ends, rough hew them as we may," but they must bid good-bye to that faith when they accept your positions. The thought of a personal interposition on the part of God in human affairs cannot be harmonized with the idea that God is limited in his dealings with us to the laws by which this universe is being ruled. There certainly is and can be no special providence in those laws.

This does not prove your position to be false, but it does prove either that your position is false or that the idea of a special providence is false.

2. *Your positions eliminate all idea of divine answer to prayer from Christianity.* What do the laws which govern this universe care for human petition? and what answer have they for man's prayer? They will answer the prayer of the infidel as readily as the prayer of the Christian. The only way to receive a blessing through these laws is to conform to them, and this requires neither faith nor un-faith. Many of your readers have doubtless gained much strength through prayer. They have often sung:

"O, how praying rests the weary,
Prayer will change the night to day,
So when life seems dark and dreary,
Don't forget to pray."

But can they get any comfort out of praying to the unchanging and unchangeable laws by which this universe is being governed?

This does not prove you to be wrong in your positions, but it does prove either that you are wrong or that your readers are mistaken when they pray to a divine Father for personal help and guidance. It also proves that you are mistaken when you say "prayer releases energies in the universe, which cannot be set going in any other way."

3. *Your positions eliminate from Christianity all idea of grace, pardon, or forgiveness of sins.* What do the laws, by which this universe is being governed, know of forgiveness or pardon? What connection have they with the idea of grace? They have an unchanging and unchangeable tendency to bless the obedient and punish the disobedient. According to the scriptures, grace is a system by which forgiveness and remission of sins can be extended to the sinner, but only by the intervention of a higher power in the realm of natural

law. But if you are correct this intervention cannot be, and therefore, there is no such thing as grace, remission or forgiveness.

This does not prove you to be wrong, but it does prove, either that you are wrong or that all idea of grace, mercy and pardon must be eliminated.

4. *Your positions eliminate from Christianity all idea of a revealed religion.* It is an utter absurdity to speak of God revealing a plan of salvation for guilty men through the laws by which this universe is being governed. If there is any plan of salvation in them, it must be "discovered," and I know of no one who has made the discovery as yet. Jude speaks of the gospel as "faith once for all delivered to the saints." But no faith has ever been delivered through these laws. Christianity has either been delivered by the intervention of a supernatural power in the realm of natural law, or it has been evolved from man through the laws by which this universe is being governed. My dear brother, you can hold to the Gospel as a revelation from God, or as an evolution from man, but you can't hold to both at the same time. Your friend and colleague, Prof. Geo. B. Foster of Chicago University, has gone a little farther along the road you are now traveling than yourself, and is beginning to see the consequences of his premises and acknowledges their logical conclusion when he says: "More and more people are giving up the idea that their religion is something handed down to them from a divine source. People are cultivating it just as they cultivate music, language, science and morality." Dr. Foster is no simpleton. He can see that when certain premises are acknowledged, certain conclusions must follow. And when we accept the premises that God is limited in his dealings with us to the laws by which this universe is being governed, if we are logical, we must accept the conclusions, that a revealed religion is a delusion. I want to call your attention to a significant fact. There is not a scientific man living on the earth today, or that ever did live who limits God to the laws by which this universe is being ruled, who believes in a divinely revealed religion. And if you believe both of these, you are without company among scholars and scientists. The Apostle Paul believed in a revealed religion, as the following quotation will show: "Things which eye saw not, and ear heard not, and which entereth not into the heart of man; whatsoever things God prepared for them, that love him. But unto us God revealed them." But Paul did not believe these things came through the laws by which the universe is being governed. If they had, eye would have seen them; ear would have heard them, and they would have entered into the heart of man. Paul tells us how these things come, "Which things also we speak. Not in words which man's wisdom teacheth, but which the spirit teacheth."

Now, my dear brother, this does not prove your positions to be false, but it does prove that, if they are acknowledged, we must eliminate the idea of a religion coming by a revelation from God.

5. *Your positions logically eliminate the work of the Holy Spirit from Christianity.* If there is anything clearly taught in the New Testament concerning the Holy Spirit, it is that he is an intervention of a supernatural power in the realm of natural law. All teachings about him must be "honey-combed" if that is not true. Now if God is limited to the laws by which this universe is being governed, there is no place for the illuminating, enlightening, guiding, comforting and consoling power of the Spirit of God, among men today. And if not today, there never has been, for Nature's laws are unchanging and unchangeable.

Again, my dear brother, this does not prove you to be wrong, but it does prove that, if your premises are correct, we must give up all idea of the Holy Spirit intervening in the affairs of man.

6. *Your positions logically eliminate from christianity all idea that Jesus Christ is a messenger sent from God, bearing the supernatural character of heaven, to teach us the way, the truth and the life.* In fact, you have most earnestly protested against the idea of Jesus being sent as a messenger from Heaven, bearing its supernatural character. Now Jesus was either a messenger from Heaven and a visitant to this earth, or he grew out of this earth. If he grew out of the earth, then we must trust in an earth-grown human being for atonement, reconciliation, guidance and intercession. If you offer him worship, it is one human being worshipping another, and that is idolatry. Now this does not prove you wrong, Brother Willett, but it does prove that if you are right, Jesus is only a human being just like yourself. And it would seem that you hold that view about him as witness the following from your pen: "There is a certain type of the supernatural that will not stand the test. There is a supernatural view that the work of Jesus was the work of a supernatural person with supernatural effects. I confess that I do not understand that principle or the reason for it."

7. *Your positions logically eliminate the idea of a personal God from Christianity.* They take God to the back door and bow him out and tell him that if he wants to hold any more communication with you, he must go around to the front door, and enter through the laws by which this universe is being governed.

We all have our times when we feel very near to God and that God is very near to us. We lift up our voices in prayer and utter

the inspired statement, "thou God seest me." We lift up our voices in song and say,

"What e'er I do,
Where e'er I be,
Still 'tis God's hand
That leadeth me."

But we must change the hymn book again. If we accept your premises, we must sing,

What e'er I do,
Where e'er I be,
'Tis Nature's law
That leadeth me.

Again, this is not saying that you are wrong, but that either you are wrong or that the idea of the fatherly guidance and help of Almighty God is a delusion.

Now, my dear brother, if the seven eliminations do not de-nature Christianity, I don't know how it could be done. In fact, there is not enough of it left to sweep up and throw on a dust pile. If Christianity is not a supernatural thing founded upon a supernatural conquest of a tomb, it is nothing. As a system of teaching, it centers in and around Christ, as the teacher. As a system of law, it centers in and around Christ as the law giver. As a kingdom, it centers in and around Christ as the King. As a life, it centers in and around Christ as the divine model. If Christ is human, Christianity is worth nothing more than the ranting of our college professors from Maine to California. If Christ is divine, Christianity is divine, and stands infinitely superior to the teachings of all human philosophers and professors. If Jesus Christ rose from the dead, he is divine. The battle ground of the centuries has been over the tomb of Jesus Christ, and it will stay there till "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ."

A great French infidel once went to Talleyrand and complained that nobody would believe in his philosophy, which he boldly asserted was superior to that of Jesus Christ. The French diplomat quietly remarked, "perhaps if you get some one to crucify you and bury you and you rise from the dead on the third day, they may possibly believe in your philosophy." He knew the crux of the whole matter.

You are a young man, Brother Willett, almost young enough to be my son, and it is in the nature of youth to listen to the siren and be deceived by the seductive power of great words. And I call upon you, in fatherly counsel, to look well to the conclusions before you adopt the premises. Whether you realize it or not, the whole trend of your teachings is to eliminate the supernatural from Christianity and to reduce it to a system of pure and unadulterated rationalism. You will rob it of all historic basis; neutralize its saving power.

I have preached the simple Gospel for forty years. My father before me preached it for seventy-five years, as likewise did his father. All my brothers have given their lives to it, and I love it with every heart pressure of my life. I have seen hundreds of young men start upon the same premises you are now building upon, and invariably they have either disavowed them or gone into the rankest of infidelity. If you do not one of these things, you will be the exception among thousands. When the fox came to the door of the lion's cage, he observed that the tracks were all pointing inward and none returning. He was wise enough not to go in, and we should be as smart as a fox.

In a few days, I will be on my way to Canada for the summer. While during this discussion I have steadfastly insisted that the discussion should not be shifted from your position on miracles to mine. I beg to say in conclusion, that I have no views on this subject that I am afraid to investigate. I will return in the fall and if you think then a discussion of my position on miracles would be of interest to your readers, I shall be glad to hold myself at your service.

With a sincere prayer that our loving Father may touch our eyes with light and lead our feet in wisdom's ways, whose ways are pleasantness and whose paths are peace, I am,

Sincerely and fraternally,

Z. T. SWEENEY.

Columbus, Ind., June 9, 1909.

The above letter of Bro. Sweeney has waited somewhat too long for attention on my part. In the pressure of duties which have weighed heavily of late on mind and heart, I have left all but the most imperative matters to times of greater leisure. Yet had it seemed possible to pursue with profit the exchange of opinions which Bro. Sweeney began, I should have been encouraged to give the subject the promptest attention in every instance. It has been quite apparent, however, both to myself and the readers of the Christian Century that Bro. Sweeney did not wish to commit himself to any positive opinions, but to pursue the less responsible course of asking questions and raising difficulties. To this course on his part I have only the fundamental objection that it obscures the vital issue, and fails to make progress toward definite conclusions. I am glad that Bro. Sweeney at length perceives the profitless character of such a correspondence. It is necessary that both sides, in such an exchange of opinions, should work in the open, and with full acceptance of responsibility for the views advanced or assumed.

I asked Bro. Sweeney at an early moment in this correspondence to define himself on three points.

1. The meaning of miracle as he construes it.
2. The value of the miracles in Jesus' ministry.
3. The present value of the miracles of Jesus as aids to faith.

These points are the heart of the entire subject in consideration. On each one of them I have made my own position perfectly plain. More than this, in every instance I have shown that position to be in absolute harmony with New Testament teaching on the subject. When Bro. Sweeney asserts the contrary, the force of his statement is merely to show that my views on miracles do not satisfy his particular interpretation of scripture. When two varying views of the word of God are set in contrast, it must ever be the duty of their respective defenders to make explicit declaration of their convictions and leave the matter for the decision of those interested. Having done my part of this work in the simplest and most direct manner, possible in the space available, I am glad to leave the question, if it must be left, at just the point it has now reached, and for reasons which I wish briefly to suggest. I shall not take time to criticize Bro. Sweeney's attempt to set forth my views in the first seven propositions in his article. In many regards I would not change them. In others correction has been made more than once in previous papers and need not detain us now.

I could not ask a more convincing vindication of the thesis I have maintained than the interesting series of items Bro. Sweeney has included in his seven formidable heads above, emphasized by italics as they appear. Leaving all the more direct proof I have given in previous papers, on the character of miracle as no contravention of law, but the use of law, which is merely God's accustomed way of working, at its higher level, I should be quite willing to leave the entire discussion to stand or fall by its relation to the seven items of the foregoing category. Indeed Bro. Sweeney's theory of miracle, or what he has led me and his readers generally to regard as his theory appears at its weakest in the light of these items of Providence, Prayer, Pardon, Revelation, the Mission of Jesus, and the nature of God. I have no desire to make capital of Bro. Sweeney's amusing love of covering all the subjects in theology in a few paragraphs. There is, no doubt, a certain advantage in this method, as it absolves one from the necessity of remaining near the fundamental issue, or of examining the details of a subject. It is not the method I should prefer, but I wish to point out some of its advantages in the present instance, and to call attention to the fact that even the majesty of italic letters, so freely invoked, cannot obscure the essential weakness of the statements. It is as if Bro. Sweeney, powerless to invalidate my position by candid investigation of facts, had recklessly gathered up all the available arguments against the Christian faith and charged them to me. The humor and futility of this procedure become more apparent as the seven items are reviewed.

1. Waiving the false and outworn distinction between "special" and "general" providences, the modern view of nature and of God puts marked emphasis upon the unique relationship of the redeemed soul to its Creator and Savior, in virtue of which all things work together for its good in ways to which each new period of human experience is giving fresh and vital meaning.

2. No theory of prayer, however inadequate it may be, can ever defeat the reverent and worshiping soul in the exercise of its divine right of communion with God. Yet our later conception of prayer as being less a series of requests to God than actual intercourse of the human spirit with the divine; no longer an attempt to induce God to fracture the laws of the world in our behalf, but rather an urgent and sincere effort to gain divine assistance in the employment of those laws, has opened to us a constantly widening and inspiring experience of the power of prayer, and its efficacy in securing the needed dower of blessings from the Father's hand.

3. So far from denying the values of the divine grace and pardoning love, the view of which I have spoken insists upon the vital meaning of forgiveness, not as a mere legal declaration of the freedom of the Christian from the penalties of violated law, but his actual transformation from the life of sin to that of holiness by the imparted virtues of his Lord. The mere contemplation of the greatness of the genuine Gospel view of forgiveness in contrast with the older forensic theories would be sufficient to prove the immeasurable superiority of the vital conception of religion as over against the formal and mechanical.

4. The case grows clearer and clearer as we proceed. God has never left himself without witness among any people. Yet in the Hebrew prophets he spoke to men as never before, and in the life

of our Lord that disclosure of his character and purpose came to its climax. These lives were lived in fullest conformity to the laws by which God organizes and rules the world. In fact these lives, and most of all the life of Christ, are themselves the chief vehicles of that revelation which God has made to men. And they make clear to us the fact that God's employment of the laws of the universe in all his disclosures of his nature no more imposes limitation upon him than does the free action of any rational being in conformity to his ideals and habits impose limitation in thought and conduct.

5. Passing over Bro. Sweeney's unhappy effort to define the Holy Spirit, it is enough to say that not a single item in the New Testament statements on this theme is abridged or controverted by the modern view of miracle. As a matter of fact the doctrine of the Holy Spirit is as little affected by one's theory of miracle as is the value of the solar spectrum by the binomial formula. Bro. Sweeney might as logically have charged me with denying the reality of wireless telegraphy on the ground that I do not believe in a habitable moon.

6. I know as little as Bro. Sweeney or any other man regarding the "supernatural character of heaven." I have steadily sought to avoid the unbiblical and wholly ambiguous term "supernatural," which has served such a convenient purpose in theological discussion, meaning much or little as the individual chose. As I showed in an early paper of this series, if one means by it the divine order, the totality of God's purpose in the universe, the heavenly aim and goal of all divine activity and human effort, then I should insist upon it as strongly as its most ardent defender. But if by "supernatural" is meant the upper stratum of a dualistic universe, I find no apology for such a scheme of things either in the Bible or in modern philosophy. I have protested and still protest against any attempt to make of Jesus a "visitor" or "stranger" or "alien" in the world. If the New Testament has any message regarding our Lord it is to show how completely he was implicit in our humanity; how he manifested God in human flesh, thereby revealing both the human life of God and the divine possibilities of man. This no more implies his "growing out of the earth," whatever Bro. Sweeney means by such terms, than it does his arrival from some other planet. But it insists upon the reality of his human life and his relations with men as fully as upon his sonship to God and his vital relations with the Father. It is this Jesus of the Gospels, this Christ of human experience and of divine power that the church has adored and the world comes more and more to revere as the Lord of Life. No "supernatural visitant," pale and ineffectual, touching for a brief space upon the frontiers of our human life, satisfies for a moment the believer. What is wanted is just what the Gospel supplies, an Elder Brother, the Firstborn of the household of God, bone of our bone and flesh of our flesh, living our life by our side and showing us how to make it divine. This is one who was "born of the seed of David according to the flesh, but was declared to be the Son of God with power, by the Holy Spirit, through the resurrection from the dead."

7. If Bro. Sweeney has not consciously left for the last of his seven items the weakest and least defensible of his non-sequiturs, he has at least been betrayed by his desire to accumulate items, or by his love for the sacred seven, or by the idea that he was in some manner reaching a climax. He closes his list with an assertion so manifestly self-contradictory, that it needs only an instant's regard to meet the dismissal which its absurdity invites. I have insisted from the first upon the revelation which God has made of his nature in the universe and in our Lord. Therefore, says Bro. Sweeney, I eliminate the idea of a personal God from Christianity. I have pointed out the fact that God's nature as thus revealed in the world and in Jesus is one of righteousness, love and harmony. Therefore, says Bro. Sweeney, I eliminate the idea of a personal God from Christianity. It has been my contention that the gracious means by which God rules the world, and which we are accustomed to call the laws of nature, are adapted to all the needs of the universe, both physical and spiritual. Further, that there is neither indication nor need of the fracture of any of these laws in the manifestation of the divine purpose. Therefore, says Bro. Sweeney, I eliminate the idea of a personal God from Christianity. I believe that the miracles of Jesus were done in perfect harmony with the laws of nature, using those laws at the altitude to which Christ alone could reach. Therefore, says Bro. Sweeney, I eliminate the idea of a personal God from Christianity. This is really too bad. It is, I believe, the contention of even the oldest text-books on logic that there ought to be some sort of relationship between premise and conclusion. But Bro. Sweeney's statement is as innocent of

logic as of fact. It appears to be one of those comprehensive dabs at the universe of which he is so fond. It is as if he had charged me with belief in spiritism on the ground of my rejection of the doctrine of free silver.

A position that attempts to vindicate itself by summoning such statements is weak beyond all defense. And this is the essential difficulty with Bro. Sweeney's view of miracle, which he has assumed from the first, but would neither define nor defend. I ask him what he means by the terms he uses. He responds with the irrelevant statement that those faiths which have denied miracle have come to nothing, which statement is obviously nothing to the point. I ask him what he considers the value of Jesus' miracles today as evidences of our faith. He responds by asking about Balaam's ass and the three Hebrews in the furnace of fire. I ask him what he considers the present value of the miracles of Jesus as aids to Christian living. He responds with an interesting account of an amiable lady who, though entirely unskilled in modern science, knows more of God than all the scientists.

These are simple evasions of the issue, and the sort of evasions which, practiced in many pulpits, in Sunday-school classes, even on public platforms, and, worst of all, in some college class rooms, have gone far to unsettle the faith of the young men and women of this generation. If there is one thing above another which the reflecting person desires on the part of a teacher of religion, it is a frank and honest meeting of the facts—all the facts—of the Bible and the world about us. If Bro. Sweeney imagines that the theory he assumes regarding miracle or the treatment he has accorded the question in these papers, can reassure the minds of the young men and women who are facing the facts of nature and the Bible in the colleges and universities of America, he is very wide of the mark. And these young people are representative of a vaster host, made up of workmen and laymen, who are not hostile to the Bible or Christianity, but who are wholly unsatisfied with the attempts which some preachers make to bolster up the authority of discredited dogmas about the Bible. The attempt to quicken faith in the miracles of Jesus by appeal to their contra-natural and supernatural character grows daily of less value. The appeal for faith in them on the ground of their reasonable character, as the expected and natural acts of one who lived at Christ's altitude awakens response and confirms confidence in the Scriptures. The age when intelligent men could be held in the chains of a theory that God rules the world by laws which he found it necessary to break in the first Christian century for the purpose of proving our Lord to be His Son, has passed. Such views neither accord with the facts as God has revealed them to us, nor do they yield convincing fruits in Christian character.

Bro. Sweeney refers to his long and honorable service as a preacher. If I were not convinced that upon the essentials of our holy faith, Bro. Sweeney is loyal to the Gospel, there would be less pleasure than there has been in exchanging views with him upon this theme. It merely shows how a man of ability and enthusiasm can preach effectively a message which has some badly outworn factors in it, and can even persuade many of his hearers that those items which a growing faith has most fully discredited are absolutely essential to their salvation. This is one of the humorous aspects of religion which does not in the least impair the vital seriousness of its central theme.

I can assure Bro. Sweeney that my pleasure in this correspondence has been genuine, and if I do not emphasize, as he does, the courtesy which has marked it, it is because I can conceive of no other spirit in which two brethren could approach a living theme. In conclusion, I can assure him that among the dangers quite as much to be feared by the church as the direct attacks upon the faith of the past, are the subtle elements of resistance to new and interpreting truth which the world has tested, welcomed and appropriated. May the good Spirit of truth save us from both dangers, and help us to contend earnestly for the faith once for all delivered to the saints, and at the same time to seek with open mind for all the new truth the widening years can bring.

To give happiness and to do good, there is our only law, our anchor of salvation, our beacon light, our reason for existing. All religions may crumble away; so long as this survives we have still an Ideal, and life is worth living. Nothing can lessen the dignity and value of humanity so long as the religion of love, of unselfishness and devotion endures; and none can destroy the altars of this faith for us, so long as we feel ourselves still capable of love.—Henri F. Amiel.

Chicago

A Study of Conditions and Problems Confronting the West Side Missions

By Orvis F. Jordan

Our churches on the West Side of the city nearly all lie on a straight line from the Metropolitan to the Maywood congregation. This line is south of Madison street. North of the line, we have nothing for several miles and south of it is only the Douglas Park Church and the "anti" congregation on Kendall street south of the Cook County Hospital. The churches are all separated with a mile or two miles of space except the Metropolitan congregation and the Jack-

In Douglas Park we have been helping for fourteen years. The congregation has not grown into self-support nor has the Church Extension debt been paid. The people are more than usually tenacious in their devotion to the little church. They are mostly wage earners and none have any particularly large amount of this world's goods.

In their neighborhood in Douglas Park are other churches, some of them organized since

cent comers. There are many Bohemians. The success of the Methodists and Presbyterians, however, demonstrates that we have simply not worked at the job right. They put enough outside money in gifts to insure the building of adequate places of worship. They immediately departed from a position similar to ours, and came into a position of real effectiveness in the community. A new church building rightly located there would save the day yet. With no money in our care for building purposes, however, we must stand helplessly by and put money into the salary of a minister whom we compel to make bricks without straw.

Douglas Park has cost us nearly five thousand dollars. We will not say the money is wasted. The Sunday-school alone and its influence on the children is worth the money. The sermons preached even to the few have led men and women into the kingdom of God. We regret, however, that a wiser policy did not allow the larger success. Five thousand dollars in a building fourteen years ago would have brought a new opening to the church so that long since it would have been self-supporting and helping to build other churches.

At Maywood, we not only have a mission with the handicap of doing its work in a hall but also facing a local situation of much seriousness. Maywood is a suburb of small homes. City men have moved their families here and have bought homes on the installment plan. This class of men will never pay out except with the most rigid economies. One of their economies is not to give anything to churches. As they have personal pride, they will not use an organization which they cannot support. Hence they are alienated from the church by the very sense of pride.

The Maywood church has also illustrated in the past the factious tendencies that characterize most of our city life. We are



The Douglas Park Church. School Building in Background.

son boulevard. These are only two squares apart. The division of the old West Side church occurred under the ministry of J. H. O. Smith. No other great religious body in Chicago has two churches occupying the same territory.

The churches on the line west are: Monroe street, West End, Austin, Oak Park and Maywood. The Monroe street church erected the best building that our people have ever put up in Chicago though it still carries a heavy burden of debt. The Austin church was burned a year ago but a new building on a new location is now in the process of erection. The Oak Park church rents the armory for church services, their membership has decreased so that there is but little more than a score of resident members left.

The westward movement of the foreign speaking people is a fact to be reckoned with by our people. One by one our churches are feeling the squeeze. One of the largest Catholic churches in Chicago has been erected near our Jackson Boulevard church. All around it there is an increasing number of foreign peoples. What of the future of Jackson Boulevard, our largest church? If it is to be alive twenty-five years from now, it must take steps to win the English speaking children of their foreign neighbors. They already have a class for the Chinese in the Sunday-school. They will doubtless be able to elaborate a program that will be attractive to the new neighborhood that is forming.

The churches on the West Side receiving missionary aid are Douglas Park, West End and Maywood. Each field has its own problem which will serve to illustrate phases of the Chicago situation as a whole.

we went in there. Both Methodists and Presbyterians have beautiful and commodious buildings but recently erected. Our own building is a little larger than a box car and would be taken by the casual observer for a tool shed. It is probably



Meeting Place of Maywood Congregation.

worse than no building at all. Contrasted with the surrounding buildings, it seems a hindrance to the development of the real estate interests of the community.

It is true that in Douglas Park, there are a large number of Jews; but they are re-

so divided in language, manners and customs that in all social groups the keenest rivalry between factious leaders becomes apparent. The principle of "majority rule" becomes established in a congregation only after the local pope is removed from office

and sometimes from the church. There have not been lacking popes in Chicago so absolute in their infallibility that the preacher must consult his superiors about the hymn numbers.

Maywood is a factory town. The people who do not work in Chicago, work in the great factories here. The hand-workers of Chicago are alienated from the church and suspicious of the preacher.

Maywood has had a number of additions the past year and has developed in every way. It will require much patience, however, to make it a self-supporting church.

The West End Church is the youngest of the West Side missions. It is in a predominantly American community which gives the church a great chance. These communities recruited from the country districts, are sometimes in the greatest moral danger. They come to the vanities and temptations of city life very much unprepared to meet them. The cheap theatre in the West End district has mobs of people besieging its doors for admission while the church is but half-filled. It is notorious in Chicago that it is not the city-born child that goes wrong for he has come to understand his environment but the country lad or lass who suddenly faces problems too large for them.

The West End preacher, C. M. Kreidler, declares that there are more unchurched disciples in this neighborhood than are in the church. Why will they not take membership in a church of undoubted orthodoxy? Why will former elders and deacons live isolated from the church? The pastors down state may never have notified the city pastor of the arrival of the new member and he grew cold and isolated. Perhaps the down state man never had a personal experience of religion. His city environment brings this to the light. He may have come into the church on a wave of emotional evangelism and is not able to work without the hurrah. In any case our West End church would now be self-supporting if only the members in the community would do their duty.

On the West Side we have two churches that have come into self-support in ten years. New buildings have been erected. The cause has advanced. But what we might have done is a thought that takes the triumph out of our recital.

Next week we shall study the South Side where we have the most churches and the biggest problems.

A Peace Society.

The Disciples are a peace society; what have they to do with the issuing of declarations of war in the form of challenges to debate, or with forging the implements of religious conflict and instruments of denominational torture? What business have they sharpening the horns of a logical dilemma on which to hang a Baptist, or with which to gore a Presbyterian.

The Disciples are a peace society; why should they refuse to cooperate with any other peace society, or withhold approval from any other peace plan? Why should they make war on a peace program just because it did not originate with them or agree in every particular with their program? The end in view is peace, not a peace program or a peace society. The program and the society are but means to an end; the sacred thing, the divine thing is peace.

When the Disciples Fail.

Others can fail in Christian courtesy, in ecclesiastical friendship, but not the Disciples. When they fail in friendliness and fraternity toward other Christians, they have failed utterly and have forfeited all claim upon the respectful consideration of men. They advertise themselves to the religious world as discoverers of the divine, the revealed cure for sectarianism. Thou who sayest that thou hast found the cure for sectarianism and division, art thou sectarian? Art thou divided? Thou who hast boasted all thy days that thou hast been chosen of God to lead all his children into brotherly fellowship and cooperation with each other; art thou always brotherly in thy fellowship with his children, and art thou always found cooperating with them when they federate to strengthen the kingdom of God in a community?

Above all Christians the Disciples should be brotherly toward others. That is their peculiar business in the world. They ought to have been studying and practicing all the acts of brotherly love and fellowship during the hundred years of their existence, and be ready now to demonstrate to the world their mastery of their profession. Every Disciple should be the embodiment of Christian fraternity, and count himself appointed a fraternal delegate in Christendom. He should be spreading fraternity among the churches as a contagion. He ought to know the whole vocabulary of Christian brotherhood, and be able to quote every fine sentiment in secular literature and every passage in sacred scripture bearing upon the theme. He should know its entire anthology, as he knows his alphabet; and be able to express it in tone of voice, beam of countenance, and magnanimity of conduct.

Preaching and Practicing Unity.

During the last hundred years the Disciples have been talking about their plan and principle of Christian union as if it were something that ought to be easily caught by other Christians; they should begin at the opening of the second hundred years so to preach and practice it as to make it "catching." It should be made to work such wonders among their own churches and in the lives of their own people that others would feel an irresistible need for it. I have heard Christian union preached in such bitterness and antagonism of speech as to make it positively hateful. It ought to be made to appear what it really is: a sweet and delightful thing. It can be so presented, even in speech; but, when the speech is reinforced by the life and conduct, the theme can become doubly persuasive.

If the Disciples really believe in the greatness and divineness of their mission to the religious world, as reconcilers and peacemakers, they should lose no opportunity and

Centennial Studies

By Dr. Errett Gates

The Disciples and Other Religious Bodies

An unfortunate chapter in the history of the Disciples has been the partisan and controversial relationship between them and other bodies of Christians. It was not the original place or purpose of the founders of the movement to array themselves against the rest of religious society as a rival and antagonistic party; but rather to operate among, and as far as possible, in cooperation with, existing religious parties as a reconciling and peace-making agency.

Thomas Campbell professed, in the Declaration and Address, the most fraternal attitude toward his brethren "throughout all the churches," "of all denominations." "Our attitude, therefore, with respect to all the churches of Christ is perfectly amicable. We heartily wish their reformation, but by no means their hurt or confusion." He defined the Christian Association of Washington as a "society formed for the express purpose of promoting Christian unity, in opposition to a party spirit."

The Original Impulse.

The original impulse of the movement, if we consult the Declaration and Address, the centennial of whose publication the Disciples are about to celebrate, was a desire for Christian union. The earliest declaration of the Disciples as to other religious bodies was that they are essentially Christian. The notion that they are not Christian came as a legal fiction and technicality in the course of sectarian warfare, a full generation after the writing of the Declaration and Address, and was never affirmed by either the Campbells or any acknowledged leader of the progressive wing of the movement. The legalism that defined Christianity as an "external order of things," and identified the church as an institution by external marks, and that fixed the status of the Christian by his relation to a visible organization, was repudiated by the Disciples when they repudiated the principle of the anti-organ and anti-missionary party. Alexander Campbell, once for all, placed the emphasis upon the spirit of scripture, instead of the letter, upon

real instead of formal discipleship, when in 1837 he defined a Christian as "one that believes in his heart that Jesus of Nazareth is the Messiah, the Son of God; repents of his sins, and obeys him in all things according to his measure of knowledge of his will." That definition Christianized at once the whole pedobaptist brotherhood, and was a clear confirmation of the view and spirit of the Declaration and Address.

A People of Open Heart.

If I were to fashion in marble a statue to represent the original and fundamental purpose of the Disciples, it would be the representation of Fraternity, the figure of a man with extended open hand, ready to grasp the hand of another. Such is the interpretation I am obliged to make of their historic literature. From the beginning they have stood in the attitude of one conscious of the presence of another. They have no meaning apart from other Christians. The very terms of their leading principle of union, imply more than one of a kind. They came because there were other Christians; their reason for being is the being of others.

The Disciples, therefore, can not go on in the world as if there were no other Christians. Any other body of Christians, as the Methodists or Presbyterians, might do so and not stultify themselves, but not so the Disciples. No other people in the religious world are committed by their origin and purpose to the principle of religious solidarity. The logic of their principles lands them in a position of ecclesiastical socialism. They dare not live unto themselves, and then preach against the sin of separatism. They incriminate themselves when they do so. They must keep faith with the religious world, and be true to the meaning of their existence. The ignoring of other churches or Christians in the community—avoiding them as if they were aliens, proselyting from them as if they were apostate, compassionating them as if they were outside the covenanted mercies of God—is conduct utterly unjustifiable in a Disciple. The Disciples are in every community to make religious peace, not to declare religious war.

spare no effort to impress it upon the world. If they have failed heretofore in making an impression of single-hearted devotion to unity and fraternity it is because they have not always practiced what they preached.

The record of a hundred years of effort to persuade the people of God to be reconciled to each other on the basis of a restored primitive church does not look reassuring for the success of Christian union. A hundred years of effort, with one notable achievement to their credit in the union of the followers of Stone and Campbell, with many failures in negotiations with Baptists, Free Baptists, and Congregationalists, do not afford great encouragement on first thought. At this rate the unification of

Christendom is likely to cost many centuries. Suppose it does, it is still worth all it costs. No great achievement ever comes quickly or easily.

The Disciples have not always realized it, but the task they are working at is the task the church has been engaged in since the day of Pentecost. It is no less than the bringing in of the kingdom of God. Unity will come no faster than the kingdom of God comes. If that be true, then God has had many agencies at work on the problem of union through all the history of the church. Whoever or whatever hastens the coming of the kingdom helps on the final unity.

Religious Education

By Harry F. Burns

The Primary Purpose of the Sunday-school

What is the primary purpose of the Sunday-school? A clearly defined answer to this question is of first importance. Clearness of aim will determine what we shall teach and how we shall teach it. Confusion or error in our purpose will inevitably result in confusion or error in all the work of the school.

When Robert Raikes gathered the children from the pin factories of Gloucester, England, in 1784, his purpose was two-fold. He sought first, in a small measure at least, to provide for the educational training of these poor children, who were denied all other opportunities to learn even the rudimentary subjects. As of scarcely less importance was his purpose to keep the pupils from the evils to which Sunday, with its freedom from factory work and with no other entertainment, strongly tempted them.

The first tendency of the Sunday-school when it was introduced into America, immediately after the revolutionary war, was to take the direction of the schools in England, and to gather in only the poor and unfortunate children. But the church saw her opportunity and incorporated the Sunday-school as a part of her regular work, not only for the poor children, but for those of all classes. Thus the Sunday-school has come to be a regularly organized part of the many-sided activity of the church. What of its purpose as it exists today? It is given a place of equal if not greater importance than the preaching service, or the prayer meeting. How does its purpose differ from these? What is its peculiar function?

The Teaching Service.

Is it not that in the preaching service and the prayer meeting the primary purpose is worship, inspiration, with instruction as only a secondary aim; while in the Sunday-school, instruction is primary with worship secondary? The element of worship must find a place in the Sunday-school service. There must be the singing of songs, prayer, and the devotional spirit, or the school comes short of its opportunity; but instruction must be given first place. The Sunday-school is then, or should be primarily an educational institution. *Its chief, primary, fundamental purpose is educational.*

The Sunday-school differs from other educational institutions in that its primary aim is religious. Religious instruction is not provided by the public or state schools and in some instances direct religious instruction is expressly prohibited. The Bible may not be read in the Chicago public schools, nor taught in some of the leading state universities. But the religious development of the human spirit is a part of a well-rounded education. It is the most important part. This particular phase of education which is neglected by the public schools, is the special task of the

church. It is her task and her opportunity. To accomplish this task then is the primary purpose of the Sunday-school.

Confusion of Aim.

One who is acquainted with the facts will hardly urge that this aim has always been kept clearly defined in the mind of the church. Other and less worthy ideals have sometimes been given the greater prominence. So often has it been sounded in our ears that eighty-five per cent of the people who join our churches come from the Sunday-school, that many times the church has lost sight of the higher ideal and thought of the Sunday-school chiefly as a recruiting agency for the church. The Sunday-school is made the means, of which a strong church organization is the end. But this is to make the mistake of thinking that the child exists for the church rather than the church for the child. The harm that results is like that which always follows when men are made mere means instead of ends. It is to use personality, the thing of greatest worth, to attain ends of much less worth. The answer to the position is, "the Sabbath was made for man and not man for the Sabbath."

The name "Bible-school," often applied to this educational institution of the church, indicates another confusion in our thought of its purpose. The purpose of the school is not primarily the teaching of the Bible, but rather *religious education*. The Bible must have a large place in that work; but it will be used only as a means, of which the religious education of the youth is the end. Where the purpose of the Sunday-school, as defined above, is clearly held in mind, the Bible will not be thought of as so much milk or meat to be given the child at each meal; but as a great store house to which the teacher can go and select the special kind of food needed for her particular pupil or class. The child, its interests, its abilities, will determine just what shall be brought it from this store house; for not everything here is equally adapted to its needs. Skill in teaching consists in knowing those needs and being able to select and present just the things that are needed to satisfy them.

The Place of Emphasis.

Some years ago, Professor George A. Coe pointed out in his book, "Education in Religion and Morals," that there are three elements in all educational work, viz., an immature being to be educated, a goal or end of education, and a mature being to help the immature being reach that goal. In the middle ages the emphasis of the church was upon the goal which was conceived as eternal salvation. More recently the chief thought has been of the mature being. The thoughts

that were interesting and valuable to the mature person were thought to be good for the child. So we had the catechism as a statement of what the mature person thought true. This was to be presented bodily to the child. What torture for the child! Children were forced to eat meat because meat was good for the older person. Today the emphasis has changed, and the child is the center of educational thought and activity. It furnishes the standard of educational procedure. The laws of its being are the laws of education. The teacher's first studies her class, its needs, its capacities, its characteristics; and then chooses what she will teach and how she will present it. Its development is the end which she seeks.

The church has taken the same point of view, and the best thought of the church today is focused upon the religious development of the children who are in her care. The child is the center, it furnishes the norm, its development is the end of the educational work of the church. Better then, is a small school which accomplishes this end for its pupils, than the large school which fails in this its primary purpose. Even though the latter brings a large number into the church, that does not prove its success, for the end is not church membership, but the development of the child. Nor is the child's knowledge of the Bible always necessarily a test of the success of the school. It may be able to name the books of the Bible, repeat the names of the apostles, give an account of the ten plagues of Egypt in their order, and yet not have gained much that helps it in its religious development.

Means Not End.

It may be that we can attain the ultimate purpose best by teaching the Bible. This is doubtless true. No other material is so rich in spiritual value. But it is *means* and not *end*.

With this purpose—the religious education of the child—before us, what questions press for answer? What are the characteristic needs, capacities and interests of the child at each period of its development? What part of the Bible should be presented at each period? How can this be best presented? What is the injury done by presenting unsuitable material to a child at any given time? Where shall we get the teachers to do their work as here viewed? Where can we get the helps these teachers and the pupils will need for this sort of work? And the man able to superintend such a school—where can we find him? How can he give it the necessary time? Does this look to a time when the churches shall have a teaching minister as well as a preaching minister? These and many similar questions will be faced in this department, "Religious Education." Next week we shall present the plan of the international Sunday-school committee for a new graded curriculum.

Quit—

Gossiping.

Faultfinding, nagging and worrying.

Scolding and flying into a passion over trifles.

Thinking that life is a grind and not worth living.

Talking constantly about yourself and your affairs.

Depreciating yourself and making light of your abilities.

Saying unkind things about acquaintances and friends.

Lamenting the past, holding on to disagreeable experiences.

Pitying yourself and bemoaning your lack of opportunities.

Writing letters when the blood is hot, which you may regret later.



"As Good As Gold"

The day that I was five years old
I thought I'd be as good as gold,
I promised mother, as I stood there,
All dressed up, on a parlor chair,
That I would do my very best
To act as well as I was dressed.

She told me when my party came
To think of others in the game,
To let my visitors go first,
To take the smallest piece and worst,
And see that others had enough,
And not be greedy, cross, or rough.

But I forgot it once or twice,
And then my manners were not nice.
So when they'd gone she shook her head;
"As good as silver," mother said.
But—when I grow to six years old,
I know I'll be "as good as gold."

—Annie Willis McMullough in June St. Nicholas.

Sewing on a Button

"Marian," called mamma from her chamber, "will you sew the button on grandpa's coat, please? My head aches so I can't."

"Won't another time do?" answered a doleful voice from the depths of a book. "I've just come to the last chapter, and it's so exciting!"

"No, dear," said mamma, "grandpa is going to town in a few minutes, and must have his coat. He saved the button. It is in one of the pockets."

Marian often sewed on grandpa's buttons. She was proud of knowing how. Only today, she would rather finish her story first. Reluctantly she got her workbag, threaded a big needle with coarse black thread, found the button in the pocket, and taking the coat in her pink gingham lap began to sew.

But her head was still full of her story, as she took the first stitches. Then she came to herself with a start.

"Oh, dear!" she exclaimed in dismay, "I've sewed clear through the coat! And I've put the knot on the wrong side instead of on the right, under the button."

But she was so anxious to get back to her book that she would not stop to cut it off and begin over again.

Through and through the four holes of the button, and way through the cloth to the wrong side, flashed her needle. Then she fastened the thread on the wrong side too in big stitches, and snipped it off.

"There!" she said, "it's on!"

But she never had sewed on one of grandpa's coat-buttons like that before. Not a stitch ought to have been visible on the wrong side any more than on the right. Marian knew that. "But it won't show," she assured herself.

"Thank you, my dear," said grandpa, as he hurried on the coat. "I don't believe every little girl can sew on a button as well as you can." And he rushed off to catch his train.

Marian sat down with her book again. But she didn't enjoy the chapter as much as she had expected. Grandpa's last words haunted her. She hadn't sewed on that button as well as she could.

"Captain!" a voice hailed grandpa on the city street. "We want you to get your picture taken."

"What for?" demanded the captain startled.

"To put in the paper," explained his friend. "They are going to give a history of our regiment, Memorial Day, and your picture must go with that." For grandpa had been the hero of his regiment.

The captain objected. But the other prevailed, and he unwillingly found himself before the photographer's camera. Just as he sat down he unbuttoned his coat and threw back the lapels. He felt more comfortable so.

"An excellent likeness," every one said, and Marian was eager to see the Memorial Day paper. There was the fine old face she knew so well, and there—

"Oh!" Marian caught her breath with a gasp. There were all those clumsy stitches for every one to see! "And I thought they wouldn't show," she sobbed; "because they were on the wrong side, I thought it wasn't any matter."

"It's all right," comforted grandpa. "I don't care about a few threads."

But Marian was not consoled. She cut grandpa's picture out of the paper and pinned it up where she could see it every day. And after that, when she felt like being careless about a thing because she thought it wasn't going to show, a look at those pictured stitches was enough.—Alice M. Farrington, in Sunday-school Times.

Jacko's Kitten

Jacko, the monkey, had ideas of her own as to the proper treatment of cats. When this queer little monkey, which had been brought all the way from Africa, first entered her new home there was no cat in the family.

Soon, however, a Persian kitten arrived. It would have been natural enough if Jacko had shown jealousy, but she did not. The sight of the kitten seemed rather to please her than otherwise. One day the kitten strayed out on the back porch, where Jacko lived. Beauty eyed the monkey doubtfully, and then crept along close to the wall, so as to pass her at a safe distance. Jacko chattered, grinned, stood up, and rubbed her head, which is her way of asking for what she wants. Then she stretched out her arms toward the kitten, dancing and straining at her chain in wild eagerness. But arms and chain together were a trifle too short to reach Beauty, who had stopped to see what all the fuss was about. Still Jacko chattered, grinned, jumped up and down, rubbed her head, and stretched out her arms in vain; for all this did not bring the kitten any nearer. She sat quietly against the wall and winked at poor Jacko, as if to say, "No, thank you. I would rather stay where I am."

By and by Jacko put on her thinking cap. She suddenly remembered that she had a very useful tail. So down she flung herself on the floor, stretching out her chain at one end, her tail at the other. In one second more the tip of that tail curled round an astonished kitten. Then she was hauled in

like a flash at the tend or a line, until the delighted Jacko clasped her safely in her arms. Beauty squealed and struggled, but Jacko held fast.

"Oh, ma'am," called the cook. "Jacko has got the kitten!"

The mistress hurried to the spot, fearful for her gentle little Persian, and what do you suppose she saw? A kitten hugged closely to the monkey's bosom in the most motherly fashion possible, while Jacko's delighted face was being rubbed gently over its fur. A happier monkey never was seen. Her eyes gleamed and her usual loud chattering was lowered to a crooning chuckle. Jacko's mistress looked on, almost as much pleased as Jacko herself. But the monkey feared that the kitten would be taken from her, so she stood up, still hugging her captive and stroking its fur softly and gently.

"O Jacko!" laughed her mistress. Jacko grinned, chattered, and continued to clasp the kitten with one hand, while with the other she rubbed the top of her head very, very hard indeed, and her comical brown face was full of entreaty.

Beauty by this time had ceased to cry or struggle, and instead was nestling against Jacko and purring with all her might. Their mistress looked on for some time, full of interest and amusement. Then she left the strangely matched pair together, but still kept them in sight. From that day Jacko took the kitten under her protection, adopting her as her daughter, and the kitten was more than contented to have it so. Every day, and all day, Beauty kept close to Jacko; sometimes hugged up in Jacko's arms like a baby, sometimes nestled against her. Every night when bedtime came Jacko tucked the kitten under her arm and carried her up the pillar to her bed, where the two slept happily together. As the weeks rolled by Beauty became too heavy for Jacko to carry, but by then she was able to climb the pillar for herself. So time passed on, and still Jacko and Beauty were always together. For their bed in cool weather a nice moss-lined box, with a roof to keep out the rain, was placed on the roof of the porch.

One morning Jacko sat on the edge of the roof, and chattered as hard as she knew how. She talked excitedly to the cook and then when no attention was paid to her, scolded her well. Presently the mistress came out on to the porch, and then Jacko's excitement rose higher and higher. She chattered, grinned, danced up and down, ran to the box, looked in, and chattered faster than ever.

At last she thrust her arm into the box and ran back to the edge of the porch, hugging something to her bosom—a tiny, tiny kitten. Back went Jacko and brought another to show to her mistress. Of course the box was lifted down on the porch and then Beauty, her kittens, and Jacko were happy together. It was a comical family party. Of course Jacko helped to bring up those kittens. Was not their mother her adopted daughter, and therefore were not the kittens her grandchildren? When the babies crawled out of their box, it was Jacko who tenderly put them back. When their mother went out for a walk, it was their grandmother Jacko who stayed at home and took

care of the babies. When the kittens were big enough to eat, Jacko shared her meals with them. She loved them, but she loved Beauty more.—McCall's Magazine.

The Flowers on the Teacher's Desk

EMMA C. DOWD.

"I'm going to carry Teacher some pinks tomorrow," said Grace. "We have a big bed of them in our yard." "I'm going to take her some beautiful roses," said Clarice. "Mamma says I may go to the greenhouse and select them." Antonie did not speak. She was wishing she had some flowers to give the pretty teacher, to whose room she had just been promoted; but she lived in a flat, and there was not a bit of ground anywhere about. When she reached the great entrance, she said good-by to her school-mates, and ran quickly upstairs. She was so glad they did not ask her if she was going to carry flowers to the teacher.

That afternoon, when she and Mamma were out for a walk, she repeated what Grace and Clarice had said. "Can't I buy just a few roses at the greenhouse?" she begged. "I am afraid I cannot spare you any money for that," Mrs. Bradin replied. "But never mind, I have thought of something even better. I think the wild flowers are not all through blooming yet. We will walk out toward the country, and see what we can find." "There won't be any roses; will there?" asked Antonie, sadly. "No; it is too late for wild roses. But I recollect seeing some tansy by the side of the road, the other day, when I took the trolley to Wallingford." "Oh," cried Antonie, "I'm afraid we can't find anything pretty by the side of the road!" "Tansy is pretty." "How does it look? Did I ever see any?" "I presume you've seen it. The blossoms grow on a tall stalk—a cluster of little gold buttons." "That sounds pretty," said Antonie, brightening a little. Antonie and her mother did not mind long walks, and after awhile the city street merged into a country road, and finally in the distance Mrs. Bradin spied the big clumps of tansy. At first Antonie feared they were not just the right kind of flowers to carry to the pretty, new teacher; but her mother was so sure that she would like them that she gathered a large bunch of them. The leaves wilted a little before they reached home, but the next morning they were as bright as ever, and the little girl carried a few stalks of the yellow blossoms—by her mother's advice, not quite as many as she would have chosen. "Seven are better than seventy," Mamma had said; so Antonie had only seven. "Oh, that beautiful tansy!" exclaimed the pretty teacher, when it was put into her hand, and she buried her nose in it at once. Now Antonie did not quite like the odor, and she was greatly surprised to see the teacher drawing in deep breaths of the pungent fragrance. "Did you gather this for me yourself?" the young lady asked. "Mamma and I," answered Antonie. "Well, I had been wishing for some; but I didn't know where to find it. It grows in my home up in Vermont and I hadn't seen a mite since I came away. Thank you ever and ever so much. I think I shall have to beg an invitation to go with you and your mother on some of your country walks." Then, of course, Antonie said that they should be delighted to have her with them, and she went to her seat in a flutter of joy. The pinks and the roses had place on the teacher's desk beside the tansy, but Antonie fancied that it was the tansy which she looked at oftenest and most lovingly.

Woman's Sphere

—Dr. Anna Gloss of the Mission of the Methodist Woman's Board in Peking, was for fifteen years family physician to the late viceroy, Li Hung Chang. She is a woman of great ability, keeping abreast of her profession even at that remote post, and in recognition of her services Lady Li established a free dispensary for women and children in Tien Tsin.

—The wife of Asquith, the British Premier, is believed to have furnished the model for E. F. Benson's "Dodo." The book contains many speeches supposed to have been quoted literally. The portrait of Dodo, as given by the author, is that of a shallow, irresponsible woman, with impulses of kindness, but with no real feeling. Mrs. Asquith has placed her husband in a number of embarrassing positions and recently roused the ire of British tradesmen by turning the official residence in Downing street into a show room for Parisian gowns and millinery. Parisian models were brought over to exhibit the "creations" under the eye of an eminent man milliner, invitations were sent out to a select company, and tea was served while the fashions were studied, the French models also being served. It called forth scathing denunciations from many mercantile and manufacturing firms who denounced the proceeding as unpatriotic and opposed to the interests of the British working classes. Between embarrassment at home and suffragette pickets abroad, the path of the premier is not strewn with roses. Mrs. Asquith is a sister of Mrs. Henry M. Stanley.

—Mrs. Charlotte Carmichael Slopes has just been appointed lecturer on fossil botany in the University of Manchester. Mrs. Slopes first gained her degree in botany in Edinburgh and was the first woman to attain a degree of botany at the University of Munich which was conferred on her in 1892. She then went to Japan traveling its "unbeaten tracks," usually alone, occupied in exploration in which she made scientific discoveries of such importance that her reports have been collected and arranged for publication by the Royal Geographical Society. She is conceded to stand first in the world in her knowledge of fossil botany.

—Mrs. Kelly, a dressmaker in Crawfordsville, Ind., has but one arm and that the left. The right arm was crushed when she was a child six years old and had to be amputated. Losing it so early in life she learned to get on without it. She was so successful that she had to employ three or four assistants, and her customers were obliged to send in their orders several months in advance. She did all the cutting and fitting herself, the customer assisting by holding one end of the tape measure for her. Her memory was as remarkable as her pluck and skill, for all the measurements for a fitting were taken and jotted down afterwards. The fine sewing, shirring and gathering she also did herself, never leaving this to her assistants. She threaded her needle by running it into the empty sleeve to which she also fastened her work when she sewed. She is a young woman of slight physique and not robust strength, but she is an example of what one can do under almost hopelessly discouraging circumstances.

The Hero

One who never turned his back, but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted,—
wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.

—Robert Browning.

The Sunny Side

The kine lie on the leeward side,
The lambs and chickens in the sun;
Old Puss and Carlo sit bestride
The streak of light their choice has won.

So should it be with humankind,
In matters of the heart and life;
Crowd out the darkness, light to find—
Seek peace amid the rage of strife.

Our lot deep-shadowed may have been,
Our way hedged up through loss and shame,
But faith and hope the day will win—
Our God forgives in love's dear name!

Cares, sorrows, troubles multiply,
And we resolve for good each day;
But resolutions fade and die—
The heavens are brass whene'er we pray.

Our sunniest face we all should wear;
Our sweetest thoughts the heart should fill;
Our kindest speech dear lives should share,
And thus all souls with pleasure thrill.

Life is too short to waste in tears,
When joy and gladness wait to guide;
There is no health or strength in fears,
No cloud but has its silver side.

The dark is needful as the light,
The rain and cloud as sunny skies;
Misfortunes, trials, clear our sight,
Whatever good their voice denies.

If in our hearts, our friends, our lot,
Our search should be for brighter things;
Such should we find, nor dearly bought
Would be the joy such wisdom brings.
—A. Judson Rich.

A Little Nonsense

APPLIED TO THE MOTOR.

Teacher—"What do you mean by the 'quick and the dead'?"

Boy—"Well, the quick get out of the way of the motor-cars, and the dead don't!"
—Lippincott's.

REAL SARCASM.

"Shake before taking," read the fever-and-ague victim from the label on the bottle of medicine.

"Talk about your sarcasm," he said to himself, "that is sure the real thing."
—Chicago News.

HIS SCHEME.

"I compel my daughter to practice four hours a day," said Mr. Cumrox.

"But you will make her hate music so that she will never want to go near a piano."
"That's what I am hoping."
—The Pittsburg Observer.

FRANK ABOUT IT.

The day after the club meeting the lady egotist and the sarcastic lady met again.

"I suppose," said the former, "that the rest of you talked about me after I left."

"Oh, no," rejoined the latter. "We tired of that subject while you were there."
—The Pittsburg Observer.

Surely Not

Jimmie (aged five): "I'm goin' to have a birthday party tomorrow, at six o'clock, 'cause I was born at six on the first of May. When were you born, Bobbie?"

Bobbie (aged six): "I was born at eleven o'clock on——"

Jimmie (interrupting): "O-oh, Bobbie! You know your mother wouldn't let you sit up that late."
—Lippincott's.

THE FINDING OF CAMILLA

By Lucie E. Jackson, author of "Feadora's Failure," "For Muriel's Sake."

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CHAPTER XIV (Continued)

They Meet a Friend.

Then, followed by his dogs and with Taras in his coat, he walked up the pathway and stepped into the cottage.

The sight that met him cheered his heavy heart somewhat. Camilla was seated by a glowing fire of peat and wood, a basin of hot bread and milk lay beside her, and on the table close by was a loaf, half a pound of butter and a steaming teapot of tea.

"Come in, sir, and sit ye down. It's lucky the kettle was boiling and the milk all hot in the pan just over from our own breakfast. The little miss looks better for it a'ready."

"She does indeed!" The Frenchman spoke in such an unmistakably heartfelt fashion that the good woman was moved.

"It's ye, too, sir, that need something warming. Sit ye down, sit ye down." And as Pierre seated himself at the small table, she hospitably placed before him a cup of hot tea and buttered and cut with a lavish hand a slice from the loaf.

The color crept into Camilla's cheeks and the brightness to her eyes, seeing which Pierre grew more content.

The good woman was not satisfied until she had seen the whole party supplied with food. Bread and milk were produced for the dogs, and Taras crept willingly out of his shelter when he smelt something good to eat.

Payment she would accept of none, though at the close of the meal Pierre tendered it with the delicacy that only a Frenchman can.

"My husband and son be in good work; they be employed on a big job that will take them over a year, at Mr. Sinclair's," she announced, pushing away the coins that Pierre had produced.

The Frenchman rose from his seat at her words; they but filled him with a desire to push on his way. What might not happen if the crafty-looking Italian learnt that those who had fled from him had halted at the cottage in the wood! He would surely follow at a pace that would soon overtake them.

"Deary me! deary me! you ought to rest awhile longer," the good woman pleaded, seeing as she spoke Camilla's look of patient resignation as she slipped off her seat.

Pierre saw it too, but, though sorry for her, he remained firm. They had many miles to go, he said, and must set out at once if their generous hostess would permit them to do so.

"Well, well, if ye must go, ye must, and it's not for me to say ye nay," she returned, helping to wrap Camilla in her cloak again.

So Chicot was untethered and re-harnessed, Mrs. Josiah Brown herself putting Camilla into her seat and tucking the rug warmly round her knees.

"A little queen in her kerridge she looks, the dear! If ever ye come this way again, sir, mind ye look on me and Brown. It'll pleasure us more than I can tell ye," were her parting words.

And with her motherly voice ringing in their ears the procession started on its way again.

The sight of her unexpected visitors filled Mrs. Brown's thoughts all that day, and when evening brought her husband and son home

she was full of what had occurred in the morning.

During a pause in her talk her son said quietly—

"I think, mother, if ye be willing, we'll say naught more about the little maid and her grandfeyther."

Josiah looked up wonderingly. "What's amiss, lad?" he inquired. "But ye be always a quiet chap and can't abear chatter."

"It ain't that," returned his son. "But maybe 'tis my quietness that bodes good to some folks. It be only this, that there's a gentleman—a dark, furrin'-lookin' gentleman—stayin' up wi' Mr. Sinclair, who be ter'ble interested in them. I can't say myself that I likes the looks of him. The master was givin' me his orders for to-morrow's work just afore I left, when the furrin'-lookin' gentleman bursts in, and, says he, in a voice loud and full of anger, as seemed to me, 'I knew the fellow was a villain. They left the place last night, I am told, and no one knows where they have gone. I suspected him of some such design. The landlady of the inn directed him to bring his rascally dogs here, but he knew better than to place himself in such a trap.' And then he swore in some furrin' language."

"I don't know what made me think of the old man and the little 'un; perhaps it was his mention of the dogs, but I knew in a minute that he meant the campin'-out party as we passed this mornin'."

"Mr. Sinclair turns sudden to me and arks whether I'd seen them. I didn't tell him no, and I didn't tell him yes. I said me and feyther comed through the wood this mornin' and not by the high road. He didn't ask me no more, and they went out both together, the furrin'-lookin' gentleman seemin' ready to foam at the mouth with disappointment."

"You be a queer chap," said Josiah, regarding his son half admiringly, half curiously. "There's many a one who'd up and say just what he'd seen, if on'y to have the pleasure of hearin' his own voice."

"May be, but they was your visitors, feyther. You'd arsked them to take a rest and a cup o' tea at your house, and 'twasn't your son who was goin' to split on them. If the old man's done evil, then he'll be caught some time or other, but if he's done naught wrong, 'twon't be my hand as does him harm."

"'Tis right you are, son," said both his parents.

And the matter dropped.

CHAPTER XV.

The Man in the Black Cloak.

It was evening once again, and Pierre's party were still winding their way through the wood. The Frenchman was in no hurry to leave it. The sun had risen hot through the day, and Camilla had begged to be released from her carriage. Hither and thither she had flown, picking the delicate wild blossoms that grew in myriads around.

At noon they had halted to rest and to eat the midday meal which Pierre had supplied himself with before leaving the inn: bread and cheese for himself, bread and ham in sandwich fashion for Camilla, and plain bread for the animals. But the bread was stale, and Camilla only nibbled at it, much to Pierre's concern.

"'Tis surely because you are tired, cherie," said he uneasily, eyeing the sandwiches, however, with much disfavour.

But Camilla shook her head and drank thirstily from the bottle of milk he held out to her. The hands that touched his as she returned him the half-empty bottle were hot and dry.

Pierre was miserable. What was he to do! Assuredly the night dews were answerable for that feverish touch. He determined to risk all and step into the main road, which he had been skirting the whole morning in the hope of encountering fewer people than he would otherwise do on the public highway.

But just as he had made up his mind that a roof must cover Camilla's head for that night, the sound of horses' feet, rising and falling in measured tread on the road below, made him pause and hold his breath.

Jacques' head was raised and his bristles rose, but his master's uplifted finger warned him that a bark from him, or from either of the other dogs, would meet with summary punishment.

Trot! trot! trot! It sounded like two horses in the distance, and Pierre felt his heart suddenly filled with a vague alarm.

"Mon enfant, mon enfant, depeches toi, a moi," he called softly to Camilla, who had wandered a few yards nearer the road.

Obedient as one of his animals, and as swift as a hare, the child fled back to him. Pierre pointed silently to the quantities of bracken that grew around. Quick of understanding, Camilla curled herself down amongst it drawing the dogs close beside her. Chicot and the carriage Pierre disposed of behind several thickly-growing trees and gigantic bracken.

Then the Frenchman climbed hand over hand into one of the tallest trees that commanded a good view of the road. There, through his leafy screen, he watched the riders draw nearer.

Two mounted constables in full uniform were riding past and talking loudly, and, as they swept along, their words were wafted to Pierre on the breeze.

"It's my full belief that the old man has doubled off the other way. I expect he is as full of tricks as a hare."

"Or as one of his own dogs," laughed the other. "However, we'll go a little further, and if so be we don't meet him—"

The remainder was lost to Pierre as the two men galloped on.

He drew a long breath. Without any doubt they were chasing him for no other reason than to rob from him the child that had been entrusted to his care.

"And it's no one's doing but the Italian's" said Pierre between his set teeth. "Would that I had never been near the place. He seems to be another villian from whom I must run; or can it be that he is in league with the other one?"

He had been cimbing down from the tree, and as he reached the ground Camilla crept out of the bracken and her soft fingers clasped his hand.

"What is it?" she whispered. "You look—you look so fierce, Pierre. You make me frightened."

"Frightened, cherie! Never be frightened at thy Pierre. If I looked fierce, mon enfant, it was for thy sake and for one one else's. Mo foi, I would that I had thee landed safe with thy grandparents. I could then wag

my little finger at all our pursuers. But till then we must hide our heads, petite, and feel our way cautiously."

As he finished speaking his sharpened ear caught the sound of other hoofs, coming from the direction that the constables had followed.

Back to her hiding-place Camilla stole, gathering the dogs in a large embrace, and Pierre sprang into the nearest branch. A solitary horseman was riding leisurely along with his gaze fixed straight ahead of him. Pierre could see him well, himself unseen.

One glance at the dark face of the rider, one look at the thin lips half hidden by the black moustache, and the Frenchman's heart jumped into his mouth, for the rider was no other than Roger Densham.

The sight of him—of the very man that he had been warned to avoid—made the muscles of Pierre's frame tense and rigid. He would fight—ay, fight to the very death before he abused the trust laid on him that memorable night.

But what was Roger Densham doing there? Was there, then, any connection between the Italian and Rexington Falconer's enemy?

It was with a heavy heart that he desided at length on spending another night in the forest. He felt safer there than on the high road. He looked earnestly at Camilla as he came towards her and made the suggestion; and when the child, with fingers holding his, said he was to do anything, oh! anything that would not part her from him, he reluctantly made up his mind that he could do nothing better.

"But she must sleep in my big coat to-night," decided Pierre, regarding the delicate face beside him with a pang. "Perhaps she wasn't warm enough the night before, for the wind blows cool when the dew falls, and I—why, I am tough and strong, with never an ache in my body, and I can well do without the coat."

So the evening stars came out, and the moon again looked down on the camping party. Camilla lay fast asleep in her carriage, with her cheek resting on her hand, her cloak enveloping her, with the warm rug tucked round her feet and Pierre's overcoat thrown lightly on the top of all. Jacques lay at her feet, obeying his master's word of command, and inwardly resolving to keep his ears open for every sinister sound that might come their way.

Pierre was lying on freshly-gathered twigs and leaves, forming a rough bed, but one that kept him high off the ground. Taras lay cuddled up in his coat; Chicot lay close, so close that through the long hours of uneasy slumber Pierre sometimes found his head resting on the goat's warm body; and Jules and Bebe lay at their master's feet.

CHAPTER XVI.

At Redhill.

That same evening, in the well-lighted library at Redhill, Mr. Sinclair sat with his two guests, Mr. Bartoletti and the newly-arrived visitor, Roger Densham.

The dark faces of the two gentlemen formed an odd contrast to their frank, fair-faced host, and one might have been excused for wondering what freak of fortune had brought these three together.

"You have heard me speak of Densham, I daresay," was Mr. Sinclair's easy introduction to the Italian. "He and I met on the Continent some years ago, and I am glad that he has at last round occasion to pay me his promised visit."

"To give a houseless wanderer room for one night is what I beg," returned the new visitor, showing his fine white teeth in a prominent smile.

If Roger Densham did not know the name of Mr. Bartoletti it cannot be said that the name of Roger Densham was unknown to the

Italian, whose unmistakable start at his host's introduction was almost too patent to escape notice, especially the notice of so keen an observer as Roger Densham.

The gaze of Anita's uncle was quiet and searching as Mr. Sinclair and his new visitor talked, but his brain worked hard all the time. This, then, was the Roger Densham that he had heard so much about from his sister as being the evil genius of Rexington Falconer's life! Was this man in league with the Frenchman, and might it be with him that the child Camilla was hidden, of whose death Mr. Bartoletti would have given worlds to be assured.

Oh! to have actual proof that the child was no more! He would attempt to wheedle out what knowledge he could get when a favourable opportunity should occur.

Fortune was kinder to him than Mr. Bartoletti expected. Mr. Sinclair excused himself for leaving the two together at an urgent call from his bailiff, and the Italian drew himself together so as to lose no time.

"You were in that ill-fated vessel, I believe," he began, "The Fair Nancy, that struck on the Goodwin Sands a short time ago?"

Roger Densham nodded an affirmative, and Mr. Bartoletti continued in his musical voice—

"The fate of that ship concerned us very nearly as a family" (Mr. Bartoletti was always proud of linking himself with the Falconers.) "My late sister's brother-in-law met his death on that same occasion."

"Indeed!" Mr. Densham's politeness was growing exhausted. What cared he for this foreign-looking fellow's relatives?

Mr. Bartoletti's sharp eyes detected something of the other's thoughts, and his voice dropped to an insinuating tone as he said—

"You may perhaps have seen or known something of him, since you and he were fellow passengers."

He paused, and Mr. Densham's dark eyes looked into his with a bored expression.

"The man I mean was called Rexington Falconer," shot out the Italian at length, after a silence of half a minute.

The sudden start his companion gave amply repaid him for the half-insulting indifference just accorded him.

"Rexington Falconer! What do you know about him?" Mr. Densham questioned.

"What I told you just now," returned the Italian with cold deliberation, and watching the effect of his words. "He is—or, more correctly speaking, he was—my late sister's brother-in-law. You remember him on the boat?"

Mr. Densham again nodded an affirmative.

"Perhaps you knew him in days gone by?" continued Mr. Bartoletti with a crafty look.

"I did, sir. And what then?"

"Merely that it is interesting to meet with those who have been friends of our youth," said Mr. Bartoletti in his oiliest manner.

Receiving no reply he continued, his eyes fastened keenly on the other's face: "A child was with him on board that ship—his only child, a little girl. She was not drowned, we are assured of that but she disappeared on the night of the wreck, and has not been heard of since."

The Italian waited for some reply, but as none came he went on—

"She is supposed to have been carried off by a young Frenchman who was on board the ship, and who swam with her to the lifeboat. But on the safe return of the lifeboat to the shore the Frenchman and the child disappeared, and neither has been heard of since that night."

Still no reply, and Mr. Bartoletti was confirmed in his suspicion that the really guilty person was there before him. He little imagined that he was imparting news to the

very man from whom, had he known, he would willingly have withheld it.

"There are those who would perhaps welcome the knowledge that the child is dead," continued the Italian in a half pondering tone, but the steely glitter in his eyes belied his apparent indifference.

Perhaps these same people would connive at her being put out of the way," said the other, with a barely perceptible sneer on his thin lips.

"Yes, if needs be," was the unexpected reply.

Roger Densham looked at the man before him. His somewhat callous nature stopped appalled at the calm cruelty uttered just now, disguising as it did in the flimsiest fashion something of the ferocity of the tiger. He himself had rarely shrunk from wrong-doing. He had gloated in the thought that he had helped Rexington Falconer towards a downward course, but there was a limit to his badness, and Roger Densham drew the line a long way from murder or at the conniving of murder.

For some reason or other this foreign-looking gentleman with the Italian name had hoped to gain an accomplice in him; but there was no need to tell him at once that he had mistaken his man; rather would he encourage him to talk, and thus let him expose himself in his true colours. One thing Mr. Densham was assured of, and that was the Italian's unconcealed dislike to Rexington Falconer's child. There must be some reason for it; if possible he would draw him out.

In pursuance of this thought he leant back in his chair, saying calmly—

"And who are these that would wish the child out of the way?"

For once the Italian's astuteness deserted him. He had met his match in cunning without being aware of it. Believing he had gained an accomplice he replied without hesitation—

"Those to whom the inheritance falls if the child dies."

Not a quiver of the eyelid escaped his questioner. Putting his hands thoughtfully together he asked—

"And those are?"

"I would rather not mention—just at present," returned the Italian.

"No, not until you have 'cotched' your murderer," thought Densham to himself. "You haven't the slightest idea, I suppose, where the child is?" he said aloud.

Mr. Bartoletti looked keenly at him, but Densham's face revealed nothing. The Italian would have given worlds to know what lay behind that seeming impassiveness.

He spoke hesitatingly, weighing as it were each word. "I cannot say that I have—at least not now. I thought I had a few hours ago, but I think I may be wrong."

"How so?"

The Italian struggled with himself for awhile. The tables seemed turned; it was he who was now being questioned. He had no objection to it if matters fitted in as he wished, and if he could gain for himself so valuable an assistant as he knew Roger Densham might prove, if only because of his dislike to Rexington Falconer. It was on this solely that the Italian traded.

"You don't know yourself where the child is?" he summoned up courage to ask.

Roger Densham slowly shook his head; adding, however, with some energy, "I only wish I did."

"So do I." The Italian was again deceived. He augured too well from the energetic tone. He determined to explain matters. Roger Densham might prove to him a man of resource.

"An old musician has been visiting this village in company with his troupe of danc-

ing dogs, a monkey, and a goat. The goat, when not performing, draws a small carriage in which is seated a little girl, a child of just about the age as the one I am seeking."

"She is the old musician's grandchild, I suppose?"

"So he says. But I have my doubts, for the child is reported to be very superior looking, and altogether different from what one might expect to see in the child of a street showman. Why may not that girl be Rexington Falconer's child?"

"Has she his face?" asked Densham.

"Ah! there I am at fault, for I cannot tell you, having never seen him."

"Describe the child," said Densham, abruptly.

"I cannot do that either, for I have not seen her."

"Pshaw! Then why make this ado? A traveling showman with his dancing dogs and his grandchild is surely not such an extraordinary thing to meet with nowadays."

"The fellow that took charge of her off The Fair Nancy had a performing dog—a poodle," returned Mr. Bartolletti somewhat doggedly.

"And this old man?"

"Has a performing poodle, too."

"What color?"

"A reddish, yellowp sort."

"The Frenchman's was white."

"He could dye it," returned the Italian, obstinately.

"The Frenchman was a young man. You say this one was old."

"Y—yes," returned Mr. Bartolletti, reluctantly.

"The Frenchman—I heard him speak on the ship—was truly French. What say you of this old man?"

"He talks the purest English," replied the Italian with still greater reluctance.

"And he seems old?"

"Almost infirm."

"Pooh! my dear fellow, you are knocking your head against a stone wall. Leave that old traveling showman alone, and look elsewhere for Rexington Falconer's child. What direction did you say they took when they left this village?"

"As near as I can make out they started on the Culworth Road. I did put the police on their track, but up till now they have not been able to discover them. These local police are so heavy and slow."

Mr. Bartolletti was beginning to think that perhaps his new acquaintance was right, when Mr. Sinclair came back, and the conversation turned on other things.

The next morning Roger Densham took his departure.

"Take my advice," he said in a low tone, as he shook hands with the Italian, "and look out in some more likely direction for the child you seek."

"I'll think it over," Mr. Bartolletti replied shortly. A night's rest had brought him to the unenviable state of thinking that he had been too expansive in his conversation to this briefly introduced acquaintance.

Mr. Densham read something of what was passing in his mind, but he only smiled as he mounted his horse and cantered down the avenue. Reaching the lodge gates, he threw a hasty glance over his shoulder towards the house, and, with a smile still about his lips, he turned his steed's head in the direction he had come last night.

"My time is my own," said he. "There would be no harm done if I followed the Culworth Road just to see if that scoundrelly foreigner's ideas are correct. What a cunning devil he is! I faith, it wants a devil to match a devil, and I think the Italian met his match last night. He's a clever fellow to put two and two together in that way, but then he has something at stake."

CHAPTER XVII.

Guy Joins in the Search.

Guy flung his quoit into the air, and caught it before it fell.

"I've won!" he cried. "Algy, old chap, I'm sorry for you, but awfully glad for myself."

"Why?" asked Algy. "Pooh! it's hot. Let's go and sit under the shade of the mulberry tree."

"Well, now," he said, as his brother sat down beside him, "what's made you so glad to win that game. I never thought you could, you know. So infernally hot too!"

He fanned himself vigorously with his hat as he turned to look at Guy.

The latter's eyes were sparkling; his lips smiled.

"The sole reason I played," he said, "was to see if I had got back all my former strength. There is something in doctors' stuff after all. I'm proud of having beaten you, and you are no mean opponent, old chap. I said to myself, 'if I can beat Algy even by one point I shall know that Richard is himself again.'"

"Awfully pleased if my losing has made you so jolly," replied Algy with a laugh. "But for the life of me I can't understand why it has given you so much joy."

"You would understand fast enough if you could realise what I have endured just lying idly about the place at the doctor's orders, when I have been simply longing to assist in the search for Camilla," returned Guy.

"I wish I could go with you," said Algy, wistfully. "But that is impossible. Father has only given his consent for you because he thinks that the moving about will do you good. Oh! who's that coming along? It's Anita! And she's making straight for us. What a bore!"

Guy's face looked as if he echoed his brother's words, but he said nothing for his cousin was close upon them.

"Good morning, Anita," he said, rising from the bench beneath the mulberry, and doffing his straw hat. Guy was nothing if not scrupulously polite.

Algy gave her a nod, and continued to fan himself with greater vigour than before.

Anita Falconer was fifteen years of age, but her manners gave one the impression that she was a couple of years older. She was good looking, and bid fair to be tall and graceful. Something of her mother's Italian blood showed in her dark face, and she had inherited much of her uncle's secretive nature.

"How hot you both look," was her remark, as she sank gracefully down on the bench. "I suppose you have been playing quoits with the thermometer at 75."

"Oh, lor!" ejaculated Algy, "to think we've been such fools. Feel my pulse, Anita. Is it galloping too fast? I hope I'm not in for a fever."

"I hope you're not in for the lunatic asylum," returned Anita with a scornful curl of her upper lip. "Guy, how absurd of you to play on such a hot afternoon."

"He took a bet with himself, and he has won," said Algy, as Guy did not seem disposed to reply.

"A bet! About what?"

Algy shrugged his shoulders. "Ask him. He is—not of age, but he may yet tell you."

Anita turned inquiring eyes on her elder cousin, and Guy answered.

"Merely that this afternoon has proved to me that I am out of the doctor's hands, and I can now do what my heart has long been set on doing."

"And that is?" asked Anita.

"To join in the search for our lost little cousin Camilla," returned Guy, quietly.

An ugly look came into Anita's eyes, making her look curiously like her uncle Nicolo.

"As well set yourself to look for a needle in a hay stack," she said with a shrug of her shoulders. "My dear Guy, what can you do if everybody else has failed?"

"No matter. I'm going to set myself the task," returned Guy still in his quiet tone.

"Nothing venture, nothing win, Blaze away, and don't give in."

quoted Algy with a sly glance at Anita.

"Of course, one must wish you all sorts of luck," replied Anita, her eyes still betraying her resemblance to Mr. Bartolletti.

"I wish I were going with Guy," put in Algy. "Two heads are always better than one, you know, even though one of the two is a sheep's head."

Anita did not reply. Her gaze was fixed on the turreted gables of Rosslyn Towers, seen through the purple haze of a summer afternoon. A portion of the terrace, gay with flowers, caught her eye; then the spraying fountain, where the dappled shadows cast by sun and shade were reflected in the lily pond; and away in the distance of her mind's eye saw the rich park, and the fenced-in paddocks, the well-filled stables, and the beautiful home farm.

She was an artist by nature. All things beautiful appealed to her. But with this sense was another, and a still stronger one. Whatever appealed to her, she coveted; what she loved, she desired to possess. At this moment, as at all others, she desired to possess Rosslyn Towers, and all that accompanied it.

She suddenly looked at her watch. "I must be getting back," she said rising. "Uncle Nicolo is leaving home again this afternoon. Don't let me disturb you. I shall go in and say goodbye to Grannie first." With a little nod she walked away, and both her cousins looked after her.

"She doesn't like the idea of your going, does she?" half whispered Algy.

Guy shrugged his shoulders. "She is a strange girl," he answered. "I don't think any of us understand her. Her ideas so much resemble her Uncle Nicolo's. She isn't a bit like any of our family."

"Let's toss," said Algy. "Tails, Camilla is found; heads, she is lost." He flung a bright halfpenny up into the air as he spoke, then catching it as it fell enclosed it between his two palms, and holding out his hands to Guy cried, "Heads or tails?"

"Tails, of course," replied Guy scornfully. "And tails it is, by jupiter! Here, keep the halfpenny, Guy; it's a lucky one. I've always had a lot of good luck with that bright halfpenny whenever I've wanted to worst Mr. Bartolletti."

"Then let it worst Mr. Bartolletti once again," said Guy with a laugh, as he slipped the copper into his pocket.

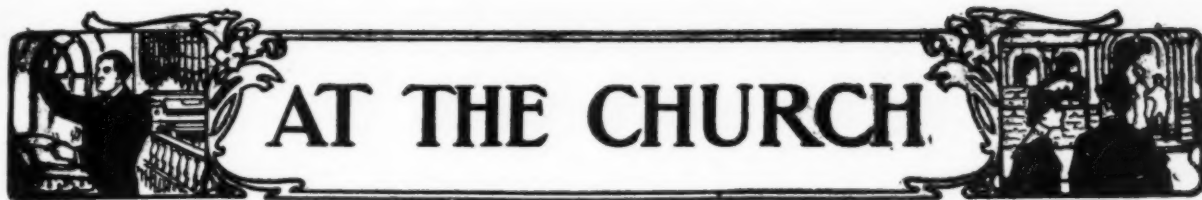
The Gift of Gratitude

Thanksgiving is the heart a-flower—
From all the seeds of grateful thought;
'Tis melody in life's bright bower,
The birds of joy to us have brought!

Thanksgiving is the little child—
With glow of gladness in its face;
It is the man all undefiled—
Who shows to God manhood's grace!

—William Brunton.

(*NOTE—The discussion of the Sunday-school lesson is omitted this week, and the space given to our serial story. Next week, with the beginning of the new quarter Professor Willett will resume his regular contributions to this department.—Editors.)



Prayer Meeting

By Silas Jones

HOW TO TREAT THE ERRING.

Topic, Sept. 15. Gal. 6:1-10.

The church is a society of people who are trying to help one another and the world to do the will of God. For it, right is not an abstraction. A man is right when he is at one with the purposes of God as these have been made known to men. The good man seeks the highest welfare of persons. He asks what will help the one who does wrong, not how to put the sinner out of the fellowship of the church. If the sinner is not conscious of guilt, the good man does what he can to show him the injury he is doing to himself and to his fellow men. If it is weakness of will that accounts for the sin; the stimulus of companionship with noble spirits is sought for the offender.

"Looking to Thyself."

Sympathy is the key that unlocks the door to the heart. Mere prudence, which provides for escape from possible disgrace in the future, does not assist the understanding. Paul would be the last man to urge prudence as a sufficient reason for giving aid to one who has made a mistake. He has a deeper reason. An acquaintance with ourselves and our own weaknesses takes away the feeling of self-righteousness and makes us one with all who err in conduct. We can then appreciate the strength of the temptation to which another has yielded. We know the shame and the discouragement which came to him is a consequence of his sin. We can speak the word that enlightens and strengthens. On the other hand, if we have no sympathy for a man, the less we say of his faults, the fewer will be our misrepresentations of him. If you doubt this, listen to what an enemy of your dearest friend says about him. You will discover that he is blamed for circumstances over which he has no control. You will discover that deeds prompted by the purest motives are said to have had their origin in the mind of the angel of the bottomless pit. You are ready to call your friend's enemy a liar. A better thing to do is to reflect on the course you have followed with respect to persons whom you dislike and see, whether you have always spoken that which is right.

Look to yourself that you may be fair and kind toward the erring.

"Bear Ye One Another's Burdens."

There are faults due to perversity of will, and there are faults due to ignorance. The church's business is to deliver men from both kinds. The immoral man and the unmoral man need help. Every one of us does wrong knowingly and every one of us omits duty because he does not know. Guilt attaches itself to conscious wrong. The word of the church should be clear and emphatic concerning the sin of neglecting known duty. No man lives who does not need the sharp spur of sound public sentiment to hold him in the path of rectitude. The best men display the weaknesses of the group in which they live. The church is commissioned to address the conscience. If it busies itself with ceremonies and abstractions of theology and has no certain message to the conscience, it is of all institutions the most contemptible. It has no right to exist if it allows men to sin without feeling the sting of its rebuke. But it has another work to do. It is an educational institution. People are defiling themselves and living gross lives because they are ignorant. They know not the holy love of God manifested in Christ. They must be instructed by the church. And this means that Christian people are educators. They must use all their wisdom and all the means science has put into their hands to instruct the ignorant in the right ways of God.

"Each Man Shall Bear His Own Burden."

The forgiveness we offer to another is not forgiveness unless it strengthens his moral purpose. The end of all our endeavor is character. The sinner must become able to look the world in the face, not because he has hardened his heart, but because he has recovered his self-respect. Love shows itself in demands for renovation of life that carry with them the assurance that they are perfectly reasonable and just. Weeping over sinners may confirm them in their bad habits. The Master was not often in tears. But his word restored the sense of spiritual dignity to the outcast. Can his church make that word effective today?

In these times when custom and tradition have more or less circumscribed the sphere of woman's activity her chief mode for attracting attention has been through ostentation. Too often she has fallen a victim to her desire and given her self over to idle adornment. Frequently she surrenders her own best gifts and powers for a few spangles, a scrap of ribbon, a bit of chiffon or a box of paint. Forgetting that when there is a beginning there must be an end, she in the gaiety and satisfaction of the moment, scorns the things of real worth. "Away with them," she cries, "Success, success is mine. All the world pays me tribute." But like the meteor which blazes across the sky and quickly passes from our vision and our memory, so a vanity-cursed woman wakes from her dreaming to find that the dazzling career of her life, measured by the great reality of things was but the light of a self-consuming fire and that she too, is gone and forgotten by the world whose life she failed to enrich.

Not Peculiar to Women.

But let me hasten to say that vanity is not a trait peculiar to woman. The pursuit of anything which is idle and empty, trifling and visionary, fruitless and unsubstantial is vain. Certainly this includes us all. The pursuit of pleasure which dissipates the body, robs a man of his time and position, and outrages the soul certainly is as true of men as of women. Moreover he who is pursuing blindly the accumulation of wealth to the neglect of companionship with family, his personal integrity, his citizenship, and his obligation to society, to say nothing of regard for the spiritual ideals of our Lord, leads a life of vanity.

Christian and Faithful found it necessary to pass through the city of Vanity on their way to the Celestial City. The trials and persecution incidental to it they had to meet. In like manner does every Christian today have to meet the temptations of all vain things. The worthless flattery of companions, the adorations of an attractive but an impotent suitor, and the applause of a gay but an insincere world are snares before us all and we cannot successfully escape them unless we have a wide vision, a poised intelligence, a moral conviction, and a heroic courage. Nor do we get these qualities for the asking. We can possess them after long training and culture. They are the result of self-denial and hard honest toil.

An Endless Task.

Again the task is never done. Moral choices must be made every day. Besides problems are deceptive in appearance and subtle in their trend. Many times, therefore, matters of grave concern are passed upon quickly and thoughtlessly, and later bring their train of awful and terrible consequences. It is no mere jingo to say that he who maintains his poise today, in the midst of the storm and stress, the glare and glimmer, the trial and temptation, in this busy and distracting world, in a word, be true to his own moral ideals, is quite as much of a hero as men and women who faced physical torture and persecution in earlier days.

Great and sacred is obedience; he who is not able, in the highest majesty of manhood, to obey, with a clear and open brow, a law higher than himself, is barren of all faith and love, and tightens his chains in struggling to be free.—Martineau.

Christian Endeavor Lesson

By W. D. Endres

TOPIC FOR SEPTEMBER 9.

Pilgrim's Progress Series: IX Vanity Fair.

Ecc. 1:12-18; 2:1-11.

Anything is vain which is unsubstantial, unreal, and does not give a genuine satisfaction. I mean a satisfaction which does not rob and sting and blight the life later. Vanity rises out of an inherent and legitimate love of self. A certain amount of self-esteem is necessary for the accomplishment of our best work in life. It is when this personal salvation is raised to a magnitude greater than the real worth of the individual is able to support that it takes on the nature

of vanity. When there is no foundation on which to rest our pride and self-esteem it becomes unreal, false, vain. Such a state of mind is altogether undesirable in any individual.

Marks of Vanity.

Vanity manifests itself in an exaggerated conceit with respect to one's personal power and worth, and an inordinate desire for notice and approval from others.

But this over-balancing of the mind manifests itself not only in the personal estimate which one places on himself, but in the things which he evaluates and pursues.

Church Life

September—Church Extension month.

The address by J. H. Gilliland at the Illinois State Convention has been commended on every hand.

Have you taken the Church Extension offering—the last offering of this Centennial year? Surely you will not fail.

We can furnish extra copies of the "Pittsburg Number" of the Christian Century, which will appear next week, to all who order them.

The Disciples of Illinois, who are putting their money in Chicago missions, will find interesting reading in O. F. Jordan's articles describing the conditions under which these missions work.

Professor Herbert L. Willett was compelled to be absent from the Illinois State Convention last week on account of the serious illness of Mrs. Willett, who is in Pentwater, and is, as yet, unable to make the journey from there to their home in Chicago.

* * *

Harold H. Griggs moves from Kalespell, Mont., to Middletown, Ind.

Lewis F. DePoister has accepted a call to the church at Gerlaw, Ill.

J. W. Kilburn, pastor of the church at Mt. Carmel, Ill., is president of the Illinois Christian Convention next year.

A. A. Doak is in his second year with the church at Colfax, Wash. He has been pushing the work vigorously during the summer.

"The Hoodoo Dinner" is the announcement of a social gathering by the Philathea Class of the First Church, Seattle, Wash.

The First Church, Louisville, gave their pastor, E. L. Powell, a great home-coming service the first Sunday in September.

Edward E. Cowperwaite closes his work at Billings, Mont., September 5, and goes to River Edge, N. J.

B. F. Cato, of New Albany, Ind., has accepted a call to the First Church, Beaumont, Texas, and will begin work at once.

C. D. Haskell, of Fredericktown, Mo., became pastor of the church at Tarkio, Mo., the first of September.

"Thompson, the Egyptian," has been holding a meeting and setting things in order for the church at Effingham, Ill.

Charles E. McVay will sing in a meeting at Mayview, Mo., beginning the first of October. Arthur Downs, the minister, will do the preaching.

A. J. Saunders, pastor of the church at South Chicago, was among those receiving the degree of B. D. from the University of Chicago, at the September Convocation.

Mrs. Immanuel Sellers of Cuba, Ill., was elected president of the Illinois Christian Woman's Board of Missions at the state convention last week.

Professors Silas Jones, E. E. Boyer and A. C. Gray have returned to their work in Eureka College, after having spent the summer in study at the University of Chicago.

L. O. Ferguson, of Modesto, is highly commended for his services with the West Side Church, San Francisco, during two weeks in August.

Homer W. Carpenter the successor of T. S. Tinsley at Shelbyville, Ky., begins his work September 1. This unites a gifted preacher and a fruitful field of work.

J. J. Castleberry of Union City, Tenn., begins work at Mayfield, Ky., the 15th of September. Kentucky wins a strong preacher from Tennessee.

J. R. Perkins, until recently pastor of the church at Fresno, Cal., will assume his duties as pastor of the West Side Church, San Francisco on the first Sunday in September.

F. W. Pinkerton, of Kenton, Ohio, supplied the pulpit of the First Church, Seattle, August 22. His sermon was "The Secret of a Great Life."

J. G. Waggoner and wife of Canton, Ill., spent their vacation at Eldorado Springs, Mo., returning in time for the state convention at Eureka.

Eugen H. Holmes had a vacation of two weeks as an interim between the closing of his work at Plano, Texas, and entering upon his duties at Dalhart.

The church at Galveston has been at work during the summer; having paid on their Church Extension Loan, \$104, and at the same time raising \$75 to install electric fans in the church.

H. H. Guy has entered upon his work as Dean of the Bible College, Berkeley California. The enrolment is the best in the history of the Institution. Among the students enrolled are twenty-five Japanese.

T. F. Tinsley's first month with the Third Church, Louisville, happened to be the hot month of August, but the Sunday-school averaged 200. There were ten additions to the church and he bought a horse with wedding fees.

A debt of \$2400.00 has been raised by the church at Pendleton, Ind. Fine work for the centennial year. The church has at the same time made improvements in the building costing more than \$400.00.

J. L. Hill has resigned as pastor of the Central Church, Cincinnati, Ohio. For about a year Mr. Hill has been preaching for the church without salary while he made his living through business interests.

George A. Miller, pastor of the Ninth Street Church, Washington, D. C., together with his wife, and her sister, Miss Vandervort, spent August at Bethany Beach, Delaware.

George L. Snively, evangelist, Lewiston, Ill., is scheduled to dedicate the new Pine Wood Church at Toledo Ohio, and will follow the dedication with a mid-winter meeting. Mr. Snively is now in a meeting with J. M. Vawter and his church at Sullivan, Ill.

J. W. Reynolds assumed the pastorate of the First Church, Lyons, Kans., June first. The audiences have been good during the summer, and the church is planning its fall campaign which includes the raising of a small indebtedness remaining on their new \$20,000.00 building.

Richard W. Gentry, associate pastor of the Hyde Park Church, Chicago, was given the bachelor's degree from the Divinity School of the University of Chicago at the September Convocation. He and Mrs. Gentry will spend the month of September visiting in Columbia and Sedalia, Mo.

R. Graham Frank, pastor of the church at Liberty, Mo., writes as follows of his vacation and plans for the winter:

"I am returning from a restful vacation in the Rockies, and feel ready for a great fall and winter work. H. O. Breeden is to assist me in a meeting at Liberty, beginning Sunday, Oct. 24."

The "Martin Family" musicians with Richard Martin, evangelist, have just closed a meeting at Humboldt, Kans., with over fifty additions. They are now in Harper, Kans. Already eighteen additions have been enrolled with seven confessions one night.

I. N. McCash was given a unanimous call to remain with the First Church, Berkeley, Cal., for five years. His reply to this action

was that he would remain with the church indefinitely, provided they would at once get to work to erect a suitable house of worship. It is reported that a committee is already on the hunt for a building site.

Miss Virginia Hearne, whom Chicago is glad to claim as one of her daughters, is moving things for a great Centennial offering from the women of the C. W. B. M. in Texas. She is expecting every member of the organization in the state to keep after the offering during the entire month of September.

On a recent evening the official board of the Findlay St. Church, Seattle, Wash., and their wives, were entertained at dinner by Mr. and Mrs. J. W. McConaughy, members of the church. Such occasions are none to frequent in the calendars of our churches. Why should not men and women who have so much in common form a most congenial social group?

T. W. Grafton, has been strongly urged by his old church at Rock Island, Ill., to return to them as their pastor. But the church at Anderson, Ind., protested strongly against giving him up, and so strong and unanimous was their protest, that Mr. Grafton decided the path of duty to be with this great church which he has led so successfully for the last few years.

A new \$20,000.00 building is to be dedicated at Petersburg, Ill., September 26. F. M. Rains will have charge of the service. Following the dedication the church will hold a series of meetings, in which it will have the assistance of W. J. Lhamon. The present pastor, B. H. Sealock, gives the credit to his predecessor, W. M. Graves, for the erection of this beautiful, and thoroughly modern building. Mr. Sealock has been with the church since last April.

F. F. Walters preached eighteen evenings during August in an open air meeting for the little church in Villa Heights, East Joplin. J. W. Famuliner has been the pastor since the beginning with thirty-two members two years ago. It's a hard field for a pastor—poor people paying for little homes, most of them miners or teamsters. Many who respect church very little. Mr. Famuliner has worked faithfully. There are now 125 members.

The preachers of North Central Missouri, have organized an association with Walter M. White, Mexico, president; W. A. Fite, Fulton, first vice president; G. H. Bassett, Salisbury, second vice president; S. B. White, Moberly, secretary and R. B. Helser, Centralia, treasurer. Moberly is the permanent meeting place of the organization. Burris A. Jenkins, Kansas City, addressed the association at its second meeting which was held in Moberly, September 2.

A. C. Rankine, of Adelaide, Australia, one of the ablest preachers in Australia, is coming to the United States to attend the Centennial. He proposes to remain in this country a year, or part of a year. While here he would like to hold some evangelistic meetings. Mr. Rankine was educated in Lexington. He has done a great work in Adelaide. He has the evangelistic temper and will do good work for any church that may employ him. He can be addressed in care the Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

A welcome and farewell service was held at the First Church, Youngstown, Ohio, Sunday, August 29. The occasion marked the close of the very successful pastorate which John Ray Ewers has held with this church, and the welcoming of L. G. Batman, and wife from the First Church, Philadelphia. Mr. Batman preached the sermon at eleven o'clock; subject: "God's Fellow-workers." Mr. Ewers' subject in the evening was "I Call You Friends." Thus the change in the

pastoral relationship is made without loss of time, and without the distracting influences so often incident to such a change, and the great church at Youngstown goes forward with her work. Mr. Ewers began work with the East End Church, Pittsburg, the first Sunday in September.

The First Church, Fort Wayne, resumes its Sunday evening services, September 19.

In a few nights' meeting at Valley Center, Kans., held by E. W. Allen, there were fifteen accessions.

Joseph L. Garvin, pastor of the First Church, Seattle, has been preaching a series of Sunday evening sermons on "Ten Commandments in Modern Life."

C. H. Altheide and H. T. Burgess closed a three weeks meeting near Milford, Ill., the last week in August. The church asked the evangelist to return for another meeting next year.

F. A. Bright, minister at Waynesburg, Pa., spent the last two weeks of his vacation in a meeting with the church at Champion, Ohio. There were forty accessions to the church. J. B. Pickell is the pastor at Champion.

There were 115 additions in twenty-one days' meeting held by R. H. Fife and sons at Brownwood Texas. After this meeting closed Robert and Earl returned to college. Clyde and his father begin a meeting at Woodbine, Iowa, September 12.

J. M. Lowe of Des Moines, Iowa, has re-entered the evangelistic field. For several years Mr. Lowe was in the evangelistic work and was one of our most successful evangelists. For the past two years he has been in the pastorate. Mr. Lowe is one of our strongest and best men both in and out of the pulpit.

The Whiston & Longman evangelistic team of Nebraska begins a meeting at Carson,

Iowa, September 5. They will attend the Centennial, remaining for a meeting at Everett, Mass. In January they begin at Grangeville, Idaho. They expect to hold six meetings in Idaho and Oregon. This team conducted eight meetings in the northwest last year.

Friday evening, September 10, has been reserved as the date of their "first fall meeting" by the members of the First Church, Fort Wayne, Ind. The evening will be devoted to "sociability, pleasure and business. All are to enjoy the evening, with music and refreshments provided, and there is to be no appeal to the purse. Earl M. Todd began his work as pastor of this church last spring.

The following word from E. W. Allen as he leaves Wichita, Kans., will interest the entire brotherhood: "Closed my work with the Central Church last Sunday. Great audiences—twenty-one additions. There have been 150 additions at regular services since the close of the Scoville meetings last October. It is a great church and a mighty power. It numbers now over 1,200 members and during the past three years has given more than \$5,000 to missions. During this time there have been 850 additions, half of which came at regular services of the church. Unity prevails and an increasing desire to be serviceable to the Kingdom. The church has called W. S. Priest of Columbus, Ohio, who will find a magnificent opportunity."

Dedication

A building representing an outlay of \$25,000, and one fit to grace a street in a city of 20,000 people, is practically completed at Kansas, Ill. Z. T. Sweeney will dedicate it October 3. There is now a congregation of 400, and a fine body of people they are, too. The work has prospered under the leadership of F. B. Thomas, pastor.

Gifts to Eureka

Eureka College has received between \$80,000 and \$85,000 in bequest during the past year. It has been reported in the papers that Mrs. Henrietta C. Pheasants of Buffalo, Ill., left Eureka College about \$65,000 in her will. This estate will be settled within two years and the college will come into possession of the property at that time. Several years ago Stephen A. Hoyt, of Forest, Ill., gave Eureka College one-sixth of two-thirds of all his personal property and real estate. His will has been probated and the college will probably get from \$10,000 to \$14,000 from the estate. His wife also remembered the college in a special manner. She left in her will \$6,000 to be set aside as the "Stephen A. Hoyt Memorial Fund." The trustees of the college are to invest the money in permanent securities and use the interest only each year in carrying on the work of the college. The will specifically states that the income is to apply on current expenses. These three bequests make the aggregate between \$80,000 and \$85,000.

With the inspiration that necessarily comes from this, the Endowment Campaign now on will be carried on more aggressively than ever. H. H. Peters has raised within the past year in addition to the above amount, about \$25,000. He begins another year the first of September with bright prospects. It is expected that at least \$100,000 will be raised within the next twelve months.

Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and Heaven securely.

—Henry van Dyke.

THE CHRISTIAN CENTURY SPECIAL

CHICAGO TO PITTSBURG VIA Pennsylvania Lines

(PAN HANDLE ROUTE)

ACCOUNT

CENTENNIAL CELEBRATION of the CHRISTIAN CHURCH

Will leave Chicago, Union Station, 8:00 a. m., Monday, October 11, making a quick run to Pittsburg.

Train will carry dining car serving meals a la carte.

Fare for the round trip, \$14.25.

Tickets on sale October 10, 11, 15 and 16, return limit October 25, 1909.

Train will run via Englewood, stopping at that station, Grand Crossing and South Chicago. No other stops to pick up passengers.

For further information call at City Ticket Office, 248 South Clark Street, or

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The Illinois State Convention

Characterized by Open-mindedness; Reports of Great Achievements.

By Orvis F. Jordan

The convention held at Eureka last week was a surprise to almost every one in point of attendance and achievement. The Pittsburg convention has been overshadowing in interest all the rest and it was expected by some that the state convention at Eureka would suffer with the rest. A total of over three hundred delegates was registered and it was believed that a number did not register.

The opening address of the convention was made by A. McLean of Cincinnati. This "grand old man" of modern missions who is one of the best loved men in the brotherhood made a characteristic address on The Program of the Church. He spoke largely of the biblical doctrine of redemption and the working out of this doctrine in modern life. His statement was free from the mysticism that usually accompanies such a statement from a preacher and it was cordially received by all.

The following day the C. W. B. M. was in session with an interesting program. Several returned missionaries spoke and the sessions were graced with the presence of Mrs. Harlan, who also made an address.

Some pleasing features of the convention during this session was the presentation of the returned missionaries, Mrs. Dye, Mr. and Mrs. Weaver, Misses Boggs and Lacock. Miss Dickinson of Eureka was presented as a pioneer worker of the society. Though advanced in years, she made a short address and told of the triumph of the organization over the hostile forces of the long ago.

Perhaps the chief point of interest in the woman's sessions was the matter of choosing officers and a board for the coming year. The officers chosen were selected after an appeal to the floor of the convention. The policy has been followed for many years of having a board largely living in Eureka, several members of it being in one family. The officers chosen for the coming year are: Mrs. Carrie Zeller, Cuba, president; Mrs. E. N. Holmes, Peoria, vice president; Miss Lura V. Thompson, Cathage, secretary and organizer; Miss Henrietta Clark, Jacksonville, treasurer; Anna S. Halby, Minier, recording secretary; Miss Dora Guthrie, Vermont, superintendent Young People's Department; Mrs. Olive Pope, DuQuoin, Mrs. F. Insee, Springfield, Mrs. O. W. Lawrence, Decatur, advisers. This new list of officers is well scattered over the state and infuses a lot of new blood into the organization.

In planning the work of the coming year, the ladies have planned giving more than before to special work. Five thousand dollars has been the amount the past year but this is being increased to \$6,500. This money is to be expended as follows: Chicago City Missions, \$1200; Prof. F. C. Button, Morehead, Ky., \$1000; school equipment, Mrs. Bertha F. Lohr, Jhansi, India, sixteen shares, \$800; Mrs. W. J. Burner, Argentina, S. A. (Champaign's Living Link), \$600; Miss Bertha Lacock, Porto Rico, \$600; Miss Bertha Westrup, Monterey, Mexico, \$450; Mrs. Ethie B. Lehman, S. C., Edwards, Miss., \$400; station support, Jamaica, eight shares, \$400; negro work, five shares, \$250; Calcutta five shares, \$250; evangelistic, Porto Rico, six shares, \$300. Total \$6,250. It was a matter of regret to many that the amount appropriated to Chicago was cut to \$1,200. There is no mission field in the country of such strategic importance as the cities just now. Mrs. Harlan gave the assurance, however, that national board might supplement this somewhat from the general fund.

The society in Illinois has made splendid progress under Miss Thompson's leadership. There has been a gain in membership the past year from 5,365 to 6,547 members. This membership has the astounding record of raising \$22,000 for missionary work the past year. It is the triumph of system over unorganized and haphazard methods of collecting missionary money.

On Tuesday afternoon, a great Brotherhood meeting was held. Two hundred and fifty men were in attendance, about evenly divided between laymen and preachers. The meeting was held in the college chapel and after leaving the chapel they went to the church lawn and here had a luncheon. The number of men was in excess of the anticipations of the commissary committee and some at the end of the line had a different fare but all were served. Addresses were given by bright laymen from the different towns from central Illinois. A committee was appointed to organize a state brotherhood for Illinois. This committee is composed of men from the central part of the state entirely and is as follows: J. M. Appel, of Springfield, chairman; J. R. Watt, Jacksonville; F. M. Campbell, Decatur; J. L. Miller, Peoria; C. F. Young, Galesburg; C. A. Radford, Eureka; Robert Williams, Bloomington.

The opening meeting of the Illinois Christian Missionary Society was held on Tuesday evening. The address of the evening was made by J. H. Gilliland of Bloomington. He spoke on "The Supreme Task." He laid down the fundamental proposition that the most important problems of society were what he called "man-problems." This he illustrated by brief excursions into the different fields of human interest. He held, however, that the greatest "man-problem" is the problem of redemption. This redemption he conceived to be both personal and social. This definition of salvation was a refreshing departure from traditional forms of statement. He insisted that all the Christian institutions were to be judged in the same way as Jesus judged the Sabbath. "The Sabbath was made for man, but not man for the Sabbath." He insisted that the Bible, the church, the ordinances and all things else were to receive their value from the contribution they made to the central purpose of making men better. He defined salvation as "the evolution of Christian character." In his statement of the plan of salvation many of the old phrases were missing and in place was the new ethical conception of salvation which was after all the New Testament doctrine. The address was clean cut and the most effective presentation of a theological theme which we have heard for some time.

On Wednesday morning, the field secretary, J. Fred Jones, made his report. There is so much that is significant in this report that we have thought best to include a part of it below:

From the Field Secretary's Report.

The showing from statistical blanks returned, 479, is that there were 9,198 conversions, 4,723 additions otherwise and a total of 12,921 added the churches. These churches report 308 revivals that resulted in 8,051 additions. Thirteen buildings were erected at a cost of \$145,375, and there are ninety-eight parsonages. The full membership in the state is 111,564 and the churches number 765.

There are 350 ministers giving full time to the service, thirty-two are in business but

preach regularly, seven are likewise engaged but preach occasionally, eighteen are teachers, twenty-one are students and twenty-one are retired. Total number in the ministry is 443. Brethren J. Carroll Stark, S. C. Pruitt, A. E. Tinsley, C. W. Morrell, J. S. Cash, S. V. Williams, Parker Stockdale and Henry Genders are deceased.

Educational Session.

The educational session of the Illinois State Convention was the best for a great many years. The I. C. E. A. made excellent reports of work done and presented an encouraging view for the future of the association. Addresses were made by Mrs. S. J. Crawford, Mr. David H. Shields, Mr. Ellmore Sinclair, Mrs. Royal Dye, Mrs. F. W. Burnham, Mr. C. C. Sinclair, Mr. A. L. Huff, Mr. W. F. Shaw, Dr. N. B. Crawford, and H. H. Peters. Mr. Peters reported 150 addresses delivered during the year; eighty churches visited; 265 days spent in the field, and 100 days spent in the office; fifty conventions, rallies, institutes, and commencements attended; 6,000 pieces of mail sent out; and 20,000 pieces of literature distributed. He reported \$25,578.03

SENSE ABOUT FOOD

Facts About Food Worth Knowing.

It is a serious question sometimes to know just what to eat when a person's stomach is out of order and most foods cause trouble.

Grape-Nuts food can be taken at any time with the certainty that it will digest. Actual experience of people is valuable to anyone interested in foods.

A Terre Haute woman writes: "I had suffered with indigestion for about four years, ever since an attack of typhoid fever, and at times could eat nothing but the very lightest food, and then suffer such agony with my stomach I would wish I never had to eat anything."

"I was urged to try Grape-Nuts and since using it I do not have to starve myself any more, but I can eat it any time and feel nourished and satisfied, dyspepsia is a thing of the past, and I am now strong and well."

"My husband also had an experience with Grape-Nuts. He was very weak and sickly in the spring. Could not attend to his work. He was put under the doctor's care, but medicine did not seem to do him any good until he began to leave off the ordinary food and use Grape-Nuts. It was positively surprising to see the change in him. He grew better right off, and naturally he has none but words of praise for Grape-Nuts."

"Our boy thinks he cannot eat a meal without Grape-Nuts, and he learns so fast at school that his teacher and other scholars comment on it. I am satisfied that it is because of the great nourishing elements in Grape-Nuts."

"There's a Reason."

It contains the phosphate of potash from wheat and barley which combines with albumen to make the gray matter to daily refill the brain and nerve centers.

It is a pity that people do not know what to feed their children. There are many mothers who give their youngsters almost any kind of food and when they become sick begin to pour the medicine down them. The real way is to stick to proper food and be healthy and get along without medicine and expense.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

raised on the endowment proposition, besides \$80,000 in bequests, that have come to the college during the year. The spirit of the session was one of intense enthusiasm and it is confidently believed that the next year will bring forth abundant results. Mr. Peters is hopeful of raising \$100,000 in cash and pledges during the current year. The preachers took more interest in the work of the college than they have for years and have pledged enthusiastic support.

President Hieronymus has resigned and Prof. Gray has been elected to fill the vacancy as acting president while a permanent president is being found. The presidency has been offered to several men and to J. H. Gilliland of Bloomington as the latest candidate. It is not known yet whether he will accept or not.

On Wednesday evening, the time was divided between Mr. Myhr, state secretary of Tennessee and O. F. Jordan of Chicago. Mr. Myhr spoke on state missions. He sounded many of the old watch words of the Disciples which were enjoyed by the older men of the audience and assured us of a faith in the Bible that was "from lid to lid." That he thinks independently and effectively on many themes, was evidence by his suggestion about the unification of all missionary interests. His program was more radical than we have ever heard from a Disciple before and coming from Tennessee evidences that the world do move. He has a genial humor and a Norwegian "brogue" that is just enough perceptible to add to the interest of his address. The Chicago secretary, O. F. Jordan, presented an address on religious and social conditions in Chicago illustrated with his own lantern slides which he has gathered with his camera as he has travelled around the city. He insisted that Chicago was one of the greatest mission fields and that more support should be given. He advocated a plan of work that would encourage and support building enterprises in the city.

On Thursday morning the convention had a business session and elected officers for the ensuing year. The old board members were re-elected and J. W. Kilbourn was made president of the next convention. J. A. Barnett was made vice president. This is the first president from the southern portion of the state in many years and this distribution of responsibility is to be commended.

N. S. Haynes of Decatur preached the "Centennial Sermon" for the convention. He took the theme, "Jesus is the God-man." He presented the doctrine, dear to us all, of the personality of Jesus and its relation to the Father but treated it with arguments current fifty years ago. The sermon was a splendid example of the older apologetic of the church.

The address by J. W. Street on church advertising brought this important subject to the attention of the convention. The exhibit which he collected was of service to the entire convention. W. F. Turner of Peoria was assigned the task of reviewing the various missionary interests of the brotherhood outside the state.

If a convention has a soul, we would speak well of the spirit of this convention. There was no panic over doctrine and conservative men proposed heresies that were cheered. The state president caricatured the panic of the past concerning doctrine and was cheered to the echo. There was an open-mindedness and a desire to know the truth which represents the real attitude of the fathers and our leading men of all periods of our development. Distinctions over theology in missionary administration were roundly condemned by some who have in times past offended. If there have been the dark days when men have told of the sea serpents they have seen in their neighbor's theological back-yard, that day is now well past and is being followed by a period of earnest inquiry.

The Outlook For Eureka College

By H. H. Peters

On Tuesday, Aug. 31, the Board of Trustees of Eureka College met in a special session to elect a new president and transact such other business as would enable the college to

The financial burden of the college in the midst of our changing educational conditions is almost wholly responsible for this break-down of the man who ought to have



Robert L. Hieronymus, who has just resigned from the presidency of Eureka College.

carry on its work the coming year in a most thorough manner. Prof. A. C. Gray was elected acting president and a committee of five was appointed to secure a permanent president. The committee will not act hastily, but will make a very thorough investigation of the educational situation and will look up the records of the men available. It is the intention of the board of trustees to call one of the ablest men now at work in the field of education in some of its various phases. Prof. Gray has been with Eureka College one year. He is universally popular with the students of the college and has already taken his place in the life of Eureka as one of the most aggressive factors in the affairs of the community. Mr. Gray is a graduate of the University of Toronto, the University of Michigan, and holds a degree from Hiram College.

It has been announced through the papers that President R. E. Hieronymus was compelled to give up his work because of failing health. This was a very great sadness to him and a deep disappointment to his many friends. President Hieronymus has been at the head of Eureka College for nine years and has done a great service for the school. He has given the college educational standing, not only in Illinois, but throughout the Mississippi Valley. A diploma from the college means more today than it ever did in the history of the school. While we deeply regret that he was compelled to give up his work, especially at this time when the prospects are so bright for the school, we rejoice that the college has his love and support and that whatever may be the future of the school. He will be among its warmest friends. Mr. Hieronymus will rest most of the time during the coming year.

been strong and vigorous for the next twenty years.

OUR NATIONAL DISEASE Caused by Coffee.

Physicians know that drugs will not correct the evils caused by coffee and that the only remedy is to stop drinking it.

An Arkansas doctor writes:

"I have been a coffee drinker for 50 years and have often thought that I could not do without it, but after many years of suffering with our national malady, dyspepsia, I attributed it to the drinking of coffee, and after some thought, determined to use Postum for my morning drink.

"I had the Postum made carefully according to directions on the pkg. and found it just suited my taste.

"At first I used it only for breakfast, but I found myself getting so much better that I had it at all meals, and I am pleased to say that it has entirely relieved me of indigestion. I gained 10 pounds in 4 months and my general health is greatly improved.

"I must tell you of a young lady in Illinois. She had been in ill health for many years, the vital forces low, with but little pain. I wrote her of the good that Postum did me and advised her to try it.

"At the end of the year she wrote me that Postum had entirely cured her, and that she had gained 40 pounds in weight and felt like herself again."

Read "The Road to Wellville," in pkgs.

"There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

been given a larger service in the field work. He will have complete charge of the publicity side of the college work, and there has been added sufficient office force to enable him to carry on this work in connection with the Endowment Campaign to a much better advantage than the work has been carried on during the past year. Mr. Peters reported to the State Convention in Eureka last week, \$25,000 raised this year on the Endowment proposition and has announced with much enthusiasm and great faith that he expects to raise a hundred thousand dollars this year. The out-look for Eureka College has never been better and another year will bring forth wonderful results. All the forces at work are more harmonious than ever and it is only a question of continuous agitation and hard work to put Eureka College on a firm, financial foundation and make her in every way one of the leading and most substantial in the Middle West.

Eureka, Ill.

R. P. McPherson Resigns

R. P. McPherson, of Dunkirk, N. Y., has just resigned his charge there and moves to Keuka, N. Y., to put his two older children in college. He expects to evangelize for a time. Mr. McPherson has been at Dunkirk five years and has done a fine work in a difficult field. He took the church soon after its organization. There were twelve members and no meeting place. He has built up a good membership of 150 and has secured for them one of the best church buildings in the city. Mr. McPherson has helped me in two meetings. He loves people into the Kingdom. He has just been with me in a meeting at Dublin, Ga. He got a grip on the whole town. In the church, in the homes, in the stores, and in the meetings we held on the streets, he worked unceasingly. Churches desiring an evangelist, or evangelists wishing a singer for this fall and winter will do well to write him: R. P. McPherson, Keuka Park, N. Y.—Stephen J. Corey.

Wisconsin Christian Missionary Convention

Wisconsin Christian Missionary Conventions, and the Wisconsin Christian Women's Board of Missions, Richland Center, September 16-19, 1909.

Thursday evening: Sermon by Claire L. Waite of Milwaukee. Reception by the local congregation.

Friday forenoon: Business of the Wisconsin Christian Missionary Association. (a) Reading of minutes by Secretary J. H. Fisher. (b) Address of President J. C. Thurman. (c) Appointment of committees. (d) Report of Corresponding Secretary H. F. Barstow. (e) Reports of Treasurer Earle Pease. (f) Reports of Missionary Pastors. (g) General discussion of reports.

Friday afternoon and evening: Program in charge of the C. W. B. M.

Centennial Bulletin

By John A. Jayne

A Particular Appeal to the Brotherhood

For many months the centennial committee has been urging the matter of the centennial roll books. It is with considerable pleasure that the committee announces that a great many of these roll books have been called for. But there is still a great host of the churches that have not sent in application for the books, and also a great many that having received them, have not returned them.

Brethren, it is highly important that these books be called for, filled and returned to the committee. You know the plan. We are endeavoring to get a complete enrollment of all of our churches in the country. We want this roll to be one of the great featured exhibits of the convention. We confidently expect that there will be an enrollment of more than a million. A great room will be set apart in some convenient place for the exhibit. You will want to see the name of your church there and on the roll of your church the names of all of the members. When the convention is over, it is the intention of the committee to send this most honorable roll to the Congressional Library at Washington, where it shall be forever treasured as one of the most precious heirlooms of the brotherhood and this glorious republic.

Brethren, send in your requests for the roll books if you have not already done so. If you have received your book send it in as soon as possible so that there may be no delaying of the Lord's work. The price of the roll book is fifteen and twenty-five cents. Get your book. Fill it. Return it. Thus you may help the centennial committee.

The Registration and the Program.

Every mail brings in requests for the centennial program and the centennial badge. The program, badge and registration fee is one dollar. For this sum you get all three, program, badge and registration.

Many people from all parts of the country are sending in their dollar saying "I am sorry that I cannot be at the convention, but I want a program and a badge." Every one thus sending is registered in a book prepared for that purpose, and a certificate issued them, and when the programs are issued they will be among the first to get their program and badge.

Many people from all parts of the country are sending in their dollar saying "reserve a room for me, save a program, a badge for me." These too are registered and a certificate issued them and assignment to their homes during the convention made at once. These who register in advance save themselves much confusion.

On the morning of October 11, there will be pouring into Pittsburgh thousands upon thousands of tired and wearied tourists. The registration booths will be overcrowded and the workers taxed to their limit. How unspeakably better it will be if of these thousands there be many, many hundreds

and yes, thousands who having registered beforehand are privileged to be sent to their homes during the convention period.

Brethren, in the interests of yourselves, and the committee having the work in charge register if you possibly can many days in advance of the convention.

Entertainment and Registration.

Get this fact clearly in mind!

You may write asking for rooms and they will be assigned whether you send a dollar or not. But if you register you are guaranteed the program, the badge and a personal help in the world wide missions. The entertainment committee will assign rooms without a dollar being paid in the way of fees. The registration committee requires the dollar and furnishes the program. By all odds it will be better to be registered and have rooms assigned than to wait until the last minute. Don't you think so?

A Word as to the Exhibits.

The exhibits of the convention will be among the chief features of it. Large spaces are being given to our missionary enterprises and our publishing houses. All of these will make the largest and best display ever attempted by any body of people anywhere. The exhibits will be in a place easy of access and within ten minutes walking distance of all of the halls and churches in the centennial quadrangle. To specify as to the character of these exhibits or to call attention to any of them might not be wise, but it is enough to say that never before in the history of the world, will there have been gathered such an array of interesting exhibits as will be shown in Pittsburgh during the Centennial Convention.

Centennial Notes of Interest.

Word has just been received at headquarters that a party of fifteen are now on their way to the centennial from far distant Australia. These people are traveling 25,000 miles to get to this gathering. They are enthusiastic relative to it and are praying for and expecting a great blessing.

At this writing Brother Warren is still in Boston, Massachusetts, wrestling with the program. When Brother Warren gets through with it, it goes without saying that the program will be a thing of beauty and a joy forever.

We are confidently expecting and preparing for a convention of 50,000 people. What a host of people! What a task! Won't you who are coming help the committee by sending your registration fee of a dollar and get your room assignment at once.

Finally brethren, pray for the convention and its workers. And if by any reason you cannot come drop your committee a line saying "we are praying for you." The value of a hearty "God Bless You" has never been fully demonstrated in this world.

Pittsburg, Pa.

Restful Sleep

comes to peevish, wakeful children when bathed with warm water and

Glenn's Sulphur Soap

It lessens irritation—quiets the nerves. Best for skin diseases—invaluable in the nursery. Sold by all druggists.

Hill's Hair and Whisker Dye, black or brown, 50c.

EUREKA COLLEGE

EUREKA, ILL.

Fifty-fourth annual session opens the middle of September. Outlook splendid. Buildings convenient and well-improved. Campus one of the most beautiful spots in the Mississippi Valley. Lida's Wood an ideal home for girls. Modern laboratories for biological, chemical and physical work. Excellent library of carefully selected books and the best current periodicals. Bible Department the best in the history of the College, with an increasing attendance. High standards of scholarship. Rich fellowship. Enthusiastic student body. Department of study: Collegiate, Preparatory, Sacred Literature, Public Speaking, Music, Art and Commercial.

For Catalogue and further information, address, ROBERT E. HIERONYMUS, President.

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Every department and group of allied departments issues its own circular descriptive of the courses. These circulars may be had upon application.

AUTUMN QUARTER BEGINS OCT. 1.

Students admitted at opening of each quarter. Autumn, Winter, Spring, Summer.

UNIVERSITY OF CHICAGO
Chicago, Illinois.



Saturday forenoon: State Association Business and addresses by ministers of the state. Business: (a) Reports of Churches. (b) Reports of Committees. (c) Election of Officers. (d) Miscellaneous Business.

Saturday afternoon and evening will be devoted to Bible school work, a program prepared by State Superintendent J. H. Bullock. Marion Stevenson will be present.

Sunday: a Rally Day of the National Societies, all of whom are invited to participate. 9:30: Bible Study by Marion Stevenson. 10 to 12 Addresses by representatives of the Home Boards. 2:00 Memorial Service and Communion. 3:30 The Benevolent Association. 5:00 C. W. B. M. Quiet Hour. Evening session: Foreign Missions.

Church Extension Notes

Churches.

Last Year	\$ 8,973.49
This Year	11,835.72
Gain	\$ 2,862.23

Individuals.

Last Year	\$20,373.75
This Year	33,298.77
Gain	\$12,925.02
Total Gain	\$15,787.25

It will be seen from the above that we have gained \$2,862.23 from the churches, which is a good start for our annual offering. A gain of \$12,925.02 has been made from individual gifts, showing a total gain of \$15,787.25. Every Sunday in September should be used for the annual offering, and be sure to remit promptly to G. W. Muckley, Cor. Sec., 500 Water Works Bldg., Kansas City, Mo.

This annual offering should total \$100,000 from the churches. Why not? The money is in the churches, and such a business-like work should have this increase in its fund. True, no such an amount was ever received by this board in a single annual offering, but the work requires it. Let the churches do the handsome thing this year.

An unusual quantity of collection envelopes and literature has been sent out during August. Three clerks were kept busy part of the time. This is the best indication we have of an increased offering. If the churches do the handsome thing by increased offerings we can go up to Pittsburg with a \$50,000 gain, because a \$12,000 gift is due in September and another of \$5,000, which will insure a \$30,000 gain at least, allowing no gain from the churches more than what is made up to August 31.

Including the Logan Fund, our Extension Fund is now over \$735,000. The fund should be pushed up to \$800,000 at least by the time we start to Pittsburg. The worthy demands still come. Had the money been in our fund with which to have encouraged our churches to build, we would have caused the erection of over 400 churches this year. Remember to send all offerings to G. W. Muckley, Cor. Sec., 500 Water Works Bldg., Kansas City, Mo.

Idaho Church Extension

I want to call upon the churches of South Idaho to help us remove the shame that rests upon our fair state. I was shocked when I received the information that in the last ten years Idaho had received \$7,500 in loans made, while during the same period we had only contributed to that valuable fund \$463.01, and was more shocked when informed that last year the entire state only contributed \$52.50 to church extension. Brethren, we have to lean heavily on Church Extension in this new territory. Almost every new church we organize asks me to assist them in securing a loan. I blush with shame to ask help in the face of our small offerings. Brethren, where is your sense of gratitude and your pride in this great gem state of the mountains? Please help us to remove this shame this centennial year by making the largest offering in our history. Let us be able to hold our heads up and point with just pride to our offerings when we ask for loans.

Frank E. Jones.

Missouri and Church Extension

T. A. Abbott.

I have in these later years been coming more and more to believe that the plan that obtained largely in the beginning of our movement in Missouri of organizing a congregation in some school house was not a blessing but rather a curse to our people. As a temporary expedient it may have been permissible, but to organize with the intention of continuing for any length of time to use the school house as a place of worship was bad and only bad. I am happy in this one thing, that while I have organized many congregations during the years of my Secretaryship, I have never organized a "school house church." You can go all over the south part of the state and find the "remains" of these "school house churches" and they are not an honor to any cause. The membership became satisfied with their surroundings: "Oh, it will do," they said, and that very contentment was the beginning of their dissolution.

There may have been some excuse for such a procedure in the beginning. There ought to be none now. One of the greatest blessings to our growing brotherhood is our Church Extension Fund. The call is made for \$1,000,000 in this fund this Centennial year. It ought to be twice that. It ought to be big enough that we could give it in time of need. I know an instance here in our own state where in one of our splendid cities the Church Extension Board gave \$25,000 to build a house in a desirable place. The result is that it has grown by leaps and bounds and is easily the best congregation in all that part of that growing municipality. We need a fund so big that lots could be bought, houses built and, in connection with our State Board, preachers supported in these great centers of power.

Could we pursue such a course, in five years our membership in nearly every Western city could be multiplied again and again, and many of the centers of power in the East could be captured for pure New Testament Christianity. This year Missouri ought to give her greatest offering to Church Extension. That fund has loaned to Missouri churches over \$15,000 more than Missouri churches have given. Missouri gave \$8,608.14 last year. We ought, we must give twice that this year. Kansas City, Mo.

New Mexico and Church Extension

Frederick F. Grim.

New Mexico was one of the last sections of our country to receive the support and encouragement of The American Christian Missionary Society. The organized work is scarcely two years old. There are only three or four churches that are self supporting. But the tide of emigration having turned toward the Southwest, this has become an important missionary field. Now is the time to lay well the foundations for the upbuilding of New Testament Christianity. The land is ours if we will possess it.

Next in importance to a good, faithful, consecrated preacher, is a well located and equipped church building. It is not only necessary to have a house of worship in order to properly meet the demands of a growing work, but it lends to the enterprise dignity and the idea of permanency. In this way it becomes one of the important factors in the moral and religious life of the community.

We are entering upon an era of church building in New Mexico. Without the assistance of the Church Extension Society it will be impossible to provide homes for the homeless churches. Without such provision the churches must work under serious disadvantages and perhaps in some cases languish and die.

The gifts of the large and prosperous churches are needed at this time in order to reach the Centennial aim, but without the offerings of the small and struggling churches there will be a great disappointment when the report is read at Pittsburg. They are

not only needed in order to swell the grand total, but because the spirit of gratitude, the habit of giving and the willingness to sacrifice needs to be developed in the churches from the very beginning.

Notwithstanding that the churches of New Mexico for the most part have heavy burdens to bear, still I was very much humiliated by a recent statement sent me by Secretary Muckley. Only \$81.10 has been contributed by the churches of this territory, and only \$1.60 was contributed last year. On the other hand, loans aggregating three thousand dollars have been made, and others have been promised as soon as the churches are ready for them. Doubtless the churches which

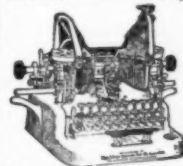
A \$100 Typewriter for 17 Cents a Day!

Please read the headline over again. Then its tremendous significance will dawn upon you.

An Oliver Typewriter—the standard visible writer—the \$100 machine—the most highly perfected typewriter on the market—yours for 17 cents a day!

The typewriter whose conquest of the commercial world is a matter of business history—yours for 17 cents a day!

The typewriter that is equipped with scores of such conveniences as "The Balance Shift"—"The Ruling Device"—"The Double Release"—"The Locomotive Base"—"The Automatic Spacer"—"The Automatic Tabulator"—"The Disappearing Indicator"—"The Adjustable Paper Fingers"—"The Scientific Condensed Keyboard"—all



Yours for 17 cents a day!

We announced this new sales plan recently, just to feel the pulse of the people. Simply a small cash payment—then 17 cents a day. That is the plan in a nutshell.

The result has been such a deluge of applications for machines that we are simply astonished. The demand comes from people of all classes, all ages, all occupations.

The majority of inquiries has come from people of known financial standing who were attracted by the novelty of the proposition. An impressive demonstration of the immense popularity of the Oliver Typewriter.

A startling confirmation of our belief that the Era of Universal Typewriting is at hand.

A Quarter of a Million People are Making Money with

The OLIVER Typewriter

The Standard Visible Writer

The Oliver Typewriter is a money-maker, right from the word "go!" So easy to run that beginners soon get in the "expert" class. Earn as you learn. Let the machine pay the 17 cents a day—and all above that is yours.

Wherever you are, there's work to be done and money to be made by using the Oliver. The business world is calling for Oliver operators. There are not enough to supply the demand. Their salaries are considerably above those of many classes or workers.

"An Oliver Typewriter in Every Home!"

This is our battle cry today. We have made the Oliver supreme in usefulness and absolutely indispensable in business. Now comes the conquest of the home.

The simplicity and strength of the Oliver fit it for family use. It is becoming an important factor in the home training of young people. An educator as well as a money maker.

Our new selling plan puts the Oliver on the threshold of every home in America. Will you close the door to your home or office on this remarkable Oliver opportunity?

Write for further details of our easy offer and a free copy of the new Oliver catalog. address

The Oliver Typewriter Co.

47-55 DEARBORN STREET, CHICAGO, ILL

failed to respond are ready to say we needed all we could raise for our local work. How could we be expected to help others? On the same principle the child might refuse to give any assistance to the parent until the period of life had passed when it no longer needed the parent's help.

Let the churches of New Mexico show their appreciation and gratitude by generously responding to the call of Church Extension in September. This means that every preacher must do his duty. For, "Wherever you find a pastor with over flowing missionary zeal and knowledge, you will find an earnest missionary church."

Albuquerque, N. M.

Adult Bible Class Exhibit Centennial Convention, Pittsburg, Pa.

Four awards will be given to the four classes making the best exhibit of adult Bible class material, according to the classification given below. Each award will consist of a portrait of a church leader, framed, and ready to hang upon the wall of the class room. A plate will be attached to each, indicating that it is an award, and stating when by whom, and for what purpose it is given.

1. To the class making the best exhibit of advertising material, including cards of invitation, class buttons, printed announcements of special meetings, lecture courses, etc. The award: portrait of Walter Scott.

2. To the class making the best exhibit of decorative material. This will include banners, maps, charts, mottoes, and any other material used in making the class room attractive. The award: portrait of Thomas Campbell.

3. To the class making the best exhibit of program material. This includes printed programs for socials, business meetings, field days or picnics, annual banquets, regular Sunday sessions, etc. The award: portrait of Barton W. Stone.

4. To the class making the best general exhibit including the three above classes of material. The award: portrait of Alexander Campbell.

Any class wishing to make exhibit will please observe carefully, the following rules:

1. All material should be sent to: C. A. MacDonald, Chairman Exhibits Committee, Pittsburg, Pa., 203 Bissell Block.

Same must reach him not later than October 1, 1909.

2. A statement should accompany the exhibit giving the name of the class, its location, names and addresses of the class teacher and president, and the award for which the class is competing.

3. All material should be mounted on cardboard, framed or unframed. This will enable the committee to make the best possible display of the material.

Marion Stevenson,
National Supt. of Bible Schools.

ST. LOUIS

VIA THE



FROM CHICAGO

10:02 A. M. 10:15 P. M.

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Buffet-club cars, buffet-library cars, complete dining cars, parlor cars, drawing-room and buffet sleeping cars, reclining chair cars.

Through tickets, rates, etc., of I. C. R. R. agents and those of connecting lines.

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FALL QUARTER OPENS SEPTEMBER 20, 1909.

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COLLEGE OF DENTISTRY—Three-year course, leading to degree of D. D. S.

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SPECIAL COURSES—Courses for Music Supervisors, Drawing Supervisors and for teachers preparing for certificate of any grade. Special music courses for children.

Graduates of Drake University rank high socially, professionally, and in the business world. Their influence is world wide, for they are prepared to solve world problems.

FOR CATALOG OR FURTHER INFORMATION, ADDRESS, The President, Drake University, Des Moines, Iowa

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This Book is published in the interest of Christian Union. It is not a money-making venture. It is a \$1.50 book. Cash should accompany orders.

CONTENTS

The Last Will and Testament of the Springfield Presbytery.

Barton W. Stone

The Declaration and Address.

Thomas Campbell

The Sermon on the Law.

Alexander Campbell

Our Position.

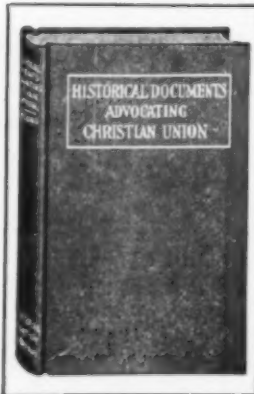
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